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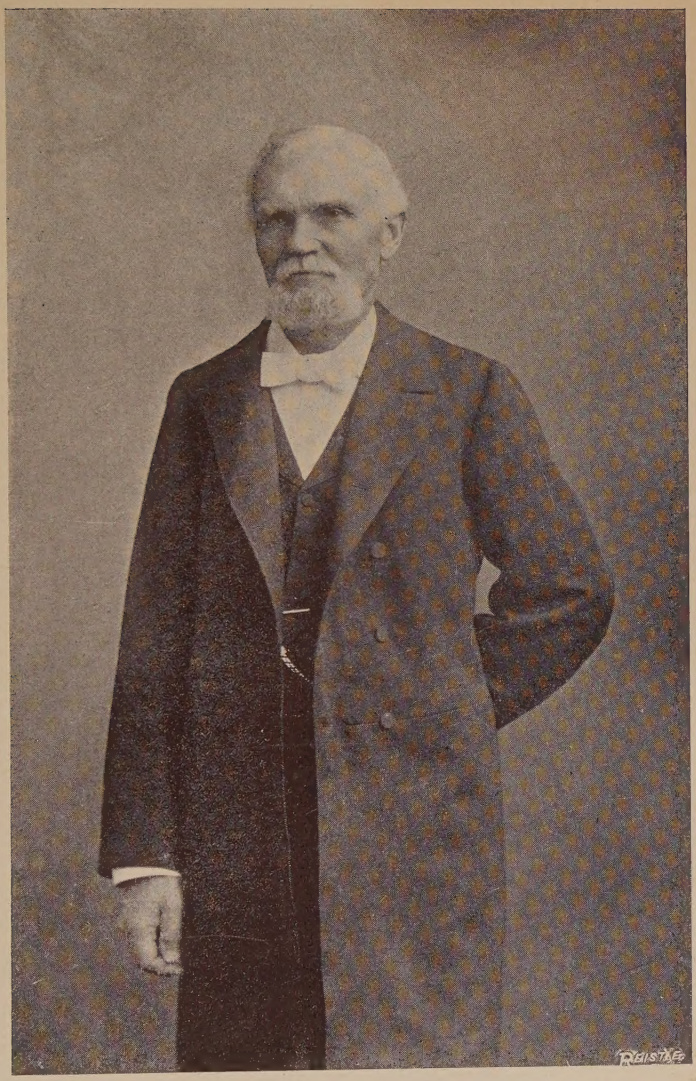

Karl G. Maeser

SCHOOL AND FIRESIDE

BY

KARL G. MAESER, D. L. D.,

GENERAL SUPERINTENDENT L. D. S. CHURCH SCHOOLS.

...Illustrated...

SKELTON & CO., PUBLISHERS.

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PUBLISHERS' NOTE.

In presenting to the public "SCHOOL AND FIRESIDE," from the pen of Dr. Karl G. Maeser, we desire to do so with that same degree of modesty and true earnestness which has characterized the life and teachings of this patriot educator; and, as the land is full of witnesses, the product of his life's labor, no apology is necessary for the appearance of this work, since the author has said: "I have only yielded to the numerous entreaties of my students and fellow teachers."

"SCHOOL AND FIRESIDE," which is needless to say, is from beginning to end, the pure style and idiom of the Author. A perusal of its pages will unfold the truly Maeseric forcefulness which ever and always manifests itself through the Author's personality, his speeches, or his writings.

THE PUBLISHERS, in keeping with the Author's originality, have issued from their own press and bindery, this entire edition, which, even before its completion, has been almost entirely exhausted, and attests the great success which has attended their undertaking.

THE PORTRAITS of the Ladies and Gentlemen, which embellish these pages, have a peculiar fitness and place in this work, and not unmindful of the delicate task undertaken, the publishers regret that every pupil of this loved and venerable teacher could not find a place in this volume, since many portraits arrived too late to be engraved and other worthy and prominent students being in remote parts of the world, rendered correspondence impracticable at the hour of selecting these worthy subjects to illustrate "SCHOOL AND FIRESIDE." Yet the few whose portraits adorn these pages, are among the many who cherish fond memories of the guid-

ing hand and master spirit which touched the keynote of their future and fanned the flame of honorable ambition, which has led them on to the sphere of true usefulness which they now enjoy.

With the hope that all who read may duly appreciate the contents of the following pages and that they may assist in placing the School, the Fireside and the Teacher's profession upon a still higher plane, we subscribe ourselves,

Sincerely,

THE PUBLISHERS.

INTRODUCTION.

The design of this work is not to add to the great number of valuable text-books already existing, but to plead for the cause of true education, the education of the whole man. Teachers and students, who are presumed to be devoted to this sacred cause without any urging on my part, will, I trust, welcome this book of reference, while members of the home circle — those indispensable co-workers of ours — will recognize in this endeavor to bring about a union of the School and Fireside, a desire on my part to furnish information that shall make the efforts of both teachers and lay-members tend to one common end — the end looked forward to with unfaltering faith by our people.

THE AUTHOR.

PREFACE.

It is with reluctance that the author yields to the entreaties of his fellow teachers and students to publish this record of the Normal instructions given by him at the Brigham Young Academy, Provo, during the fifteen years from 1876 to 1891.

No attempt has been made to present startling ideas, or to urge radical changes in existing educational systems. The intention is rather to place on record the characteristic features of the Normal work done in the Brigham Young Academy during that period. While no claim is made to striking originality, it is thought that these features are nevertheless sufficiently marked to distinguish them from the prevailing tendencies of the age.

The author has availed himself of the best ideas of educators, as far as they are in accord with the principles of moral and religious training, and has not been unmindful, on the other hand, of the achievement of science in the educational field.

Special attention has been paid to the purposes, organizations, and methods of our Church Schools, Mutual Improvement Associations, Sunday Schools and Primaries, as the corner-stones of our educational system.

It will be observed that theological, scholastic, and domestic education are treated as inseparable. This thought underlies the work from beginning to end, hence its title, "SCHOOL AND FIRESIDE."

THE AUTHOR.

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School and Fireside.

HISTORY OF EDUCATION.

A HISTORY of education, which, like a field of almost endless perspective, stretches backward into ages of antiquity, and spreads around us in every direction of human thought and activity, requires the attention of an author for itself alone. Such special treatment is found in Compayre's "History of Pedagogy," Painter's "History of Education," and in other works of similiar purport. The chapters here devoted to the subject, aim only to give such an outline as shall make historical references in later parts of this work more intelligible.

Education, in some shape or other, is as old as the human race, although there are no records in evidence of this fact outside of the results. Being an empirical science, education is the product of various ages and nations of the past, and may at the same time be regarded as the pledge of the civilization of the future.

The history of education, as regards time, may be appropriately divided into Ancient, Mediæval, and Modern, and as regards location into Oriental and Occidental. Each of these divisions is distinguished by its own peculiar characteristics.

CHAPTER I.

ANCIENT.

WITH the dawn of history, nations of a comparatively high degree of civilization appear upon the scene, from which circumstance we may infer that a great deal of educating must have preceded it. Fragmentary evidences of this fact have come to us in works of architecture and art, and also by means of inscriptions, and astronomical and religious symbols.

Among the nations of remote antiquity, the Semitic race, represented by the Babylonians, Assyrians, Phoenicians and Israelites, appears to have taken the foremost rank; however, the Egyptians, belonging to the race of Ham, did not fall far behind the foremost of them in most respects, and in some particulars they may be even said to have excelled.

The first civilization of the world was ripe and bending beneath the sickle of time long before the days of Herodotus. Well organized political, social, and religious systems, and astonishing achievements in science and art, had long ago developed out of the patriarchal state of society. But the the successive steps by which this evolution had taken place from the limited circle of thought and occupation, afforded by primitive and agricultural pursuits, relieved occasionally by warlike or hunting expeditions, can only be guessed at, for it must have been a matter of conjecture, even to the "Father of History." But this much may be set down as certain: nations can not be made; they grow, and their political, social, moral, and intellectual conditions are the results of a great variety of causes, among which, consciously

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directed education, let it be what it may, is always one of the leading factors.

1. THE BABYLONIANS AND ASSYRIANS.

These nations inhabited the countries drained by the Euphrates and Tigris. Already in prehistoric times, they had knitted together in mighty kingdoms, built cities, dug canals, reared palaces and temples of astonishing magnitude and splendor, and excelled in all kinds of workmanship in stone, wood, and metal. Their style of writing consisted in impressing cuneiform or wedge-shaped characters upon brick. Libraries were formed by piling these clay tables one upon another, and they circulated and were sent abroad precisely as we send letters. The walls of their public edifices were also covered with such writings. Keys to these inscriptions have been discovered by the persevering labors of Layard and Rawlins, and they are now being deciphered. The light thus thrown upon the histories of ancient peoples reveals, among many other interesting items, the fact that these people educated their children in reading and writing, and in obedience to the gods, to kings and to parents.

2. THE PHŒNICIANS.

This nation inhabited the shores of the Mediterranean west of Palestine. They were the first sea-faring nation of whom we have any account. They traded with numerous nations and tribes along the coasts of the Mediterranean, and even ventured their frail crafts upon the broad Atlantic as far north as the British Isles and into the Baltic. Some writers believe that they even came to America. The invention of glass and of the alphabet is attributed to them. Their chief cities were Tyre and Sidon, and their most celebrated colony was Carthage in Africa. Although possessed of much intelligence, shrewdness, and enterprise, with a great love for liberty and independence, for which traits they are

to be admired, their religious ideas and rites were darkened by idolatry in its most hideous forms. To their national god, Moloch, they offered children, roasting them alive in the heated arms of the iron monster. What peculiar training in childhood must have been necessary to bring about such a perversion of all natural feeling in the hearts of a whole people!

3. THE ISRAELITES.

This peculiar people, notwithstanding many back slidings, has maintained its integrity through the multifarious vicissitudes of thousands of years, and stands among the nations a monument of the protecting arm of Providence. From the first they distinguished themselves for faith in the One Supreme Being, the Creator of the heavens and the earth, the God of the fathers, Abraham, Isaac, and Jacob. He was to them, not only the Creator of the world in general, but the God of the chosen people in particular. Their great law giver and prophet, Moses, kept this point constantly before their eyes; and disobedience to the laws and commandments of Jehovah, or unbelief, was to them not only a matter of apostacy, but a case of high treason to the nation, punishable with death. Obedience to the laws of God, was thus made the leading feature in the education of their children. Although there were no public schools, unless the "schools of the children of the prophets" in the days of Samuel may be considered such, the education of the Israelitish children was not neglected, but received careful attention at the parental hearth. If this was, perhaps, insufficient in a scholastic sense, it was the more efficient in another direction, namely, in the development of character. For whatever faults the Jews may have as a race, their character, collectively as well as individually, is strongly marked.

4. THE ARYANS.

The nations comprising this race inhabit most of the

countries of Europe and extend from the Caucasus far into India. They are also sometimes designated as the Indo-Germanic race.

The foremost place among these peoples, in ancient times, was occupied by the Persians, who, under their great hero-king, Cyrus, emerged from comparative obscurity, into power and renown. These Persians were not idolaters, although they worshiped fire as the symbol of the Godhead. Their religion was dualistic in its fundamental principle. They believed in Ormuzd, the god of Good, of Light, and of Life, and Ahriman, the god of Evil, of Darkness, and of Death. Zoroaster, their great teacher, lived about 600 years before Christ. His precepts are contained in the Zend-Avesta, which may be called the Persian Bible. This book is written in the Zend, their ancient language. In it may be found sentiments of sublime truth.

The political institutions of the Persians present us with the first known instance of a constitutional monarchy. The king, absolute in many other respects, was bound by the irrevocable provisions of the "Law of the Medes and Persians." The Parsees of Bombay in India, are the sole remnant of the followers of Zoroaster.

In very remote ages, a branch of the Aryans crossed the Indus, and settled in the mountainous regions of the Himalayas and in the great plains of India as far as, and beyond, the Ganges. This people has since been known under the name of Hindoos. Fragments of their original language, the Sanscrit, still preserved, exhibit the peculiar fact that many words of modern European tongues can be traced to this source.

The Hindoos gradually sank into a complex idolatry, the like of which can not be found in the history of mankind. Their chief godhead originally consisted of a kind of Trinity, called Brahma, Vishnu, and Shiva. This belief, however,

developed, in the course of ages, into the assumption of thousands and tens of thousands of gods. Underlying their mythological rubbish, however, are found many grand principles of ethics and religious feeling. They believe that their head god, Brahma, at long intervals appears on earth in human form, to redeem mankind from their sins by his suffering. These appearances are called "Incarnations of Brahma." Metempsychosis, or transmigration of souls, is another of their leading doctrines. The final end to be attained by the righteous is "Nirvana." This is a condition of absorption in the general godhead, a cessation of identity, a condition of absolute and eternal rest. The doctrines of the so-called "Theosophists" of our day resemble these abstractions very closely.

Brahmaism has fostered for centuries the course of education in its own peculiar way. The Brahmins, as the dominent caste among the Hindoos, have been not only the priests but also the educators of the people. Many of them have achieved renown in literature, science, and statesmanship. Their influence in the domestic life of the Hindoos tended to purity, chastity, elevation and serenity.

4. THE MONGOLIANS.

This great race comprises the greater portion of the inhabitants of Asia north of the Himalayas, including China, Further India, and Japan. The nations comprising this race are characterized, notwithstanding their great geographical extension and diversity of climate, soil, and social conditions, by a homogeneity that no other race of the human family can claim. Their languages were all, originally, monosyllabic, and seem to have been derived from a common stock. Their religions are the outgrowth or mere varieties of Shamaism w thout much ethical foundation, in many instances.

Centuries ago, Buddhism, a sort of a reformed branch of Brahmaism, found numerous followers in Thibet, China,

Mongolia, and Japan. Their head priest, the Dalai Llama, resides at Llassa in Thibet, where divine honors are paid to him. He is believed to be immortal, somewhat in the same sense in which the Pope of Rome is held to be infallible. There are other great similarities in the ceremonial of Buddhism and Catholicism. The Buddhist llamas and llamasseries parallel the Catholic monks and monasteries; rosaries are in use in both religions, and frequent repetitions of prayer formulas without mental activity. The promise of salvation by mere observance of outward ceremonies without the necessity of moral regeneration, is likewise characteristic of both. The llamas at Llassa, however, are distinguished by their great learning, and are said to have one of the largest libraries in the world.

A peculiar feature of the inhabitants of the Himalayan countries is polyandry, which seems to have originated from the inability of the country to support a large population.

The mightiest nation of the Mongolian race, until lately, has been the Chinese. The civilization of this strange people reaches back several thousand years. Their records demonstrate that they were familiar with mathematics and some of the sciences and arts, printing for instance, about 2000 before our era.

With a beginning so early in the history of mankind, the Chinese might have attained the foremost rank among the classic nations of antiquity, had it not been for an unfortunate tendency to stereotype all conditions in social, political, and mental activity. In consequence of this, progress and development became impossible, and a whole nation, richly endowed by nature with physical and mental powers, became stunted and dwarfed.

The writing of the Chinese is ideographic, and consists of several thousand distinct characters. Yet notwithstanding this disadvantage, very few Chinamen, even among the

lowest classes, can be found without the ability to read and write.

The Chinese government, both social and political, is patriarchal. The Emperor, as the representative of the godhead, is the father of the people. Sins against the emperor or against a parent are punishable with death. The highest honors of the empire are open to the humblest student, if he can pass the requisite examinations. Under the fossilised conditions, however, all training consists merely in memorizing. The principles of analytical education are unknown, and if known, would, it is safe to say, be discountenanced by the government as extremely dangerous.

The works left by Confucius and other sages, are counted absolutely perfect. Logically, therefore, any deviation from these models must be crude in proportion to the wideness of the departure. As this principle governs all competitive examinations for social and political honors, it is easy to see how the nation, like a brigade of soldiers on parade, beats time, but does not advance. The late war between China and Japan (1894) was an issue between the old system and modern civilization.

6. THE HAMITIC RACE.

This great race, whose native home is the East and South of Africa, with some branches extending, anciently, into Palestine and Mesopotamia, has for ages been the servant and slave of the rest of mankind. The Egyptians form the only noteworthy exception, and even in their case, Ezekiel's prophecy has been fulfilled. There has been no more a prince of the house of Egypt since 340 B. C. This nation inhabited the Nile country from the mountains of Nubia down to the shores of the Mediterranean. Egyptian history loses itself in the mythological fancies of prehistoric times, but we find occasionally a more lucid explanation

through the translation of the hieroglyphics. The decendants of this mighty people are the Copts and Fellahin of today, mere shadows of the grandeur of their forefathers.

Those ancient Egyptians, who possessed a high degree of civilization even in the days of Abraham and Melchisedek, as witnessed by the building of the great pyramid of Gizeh, claimed, for their higher castes, descent from the gods among whom the names of Adam, Noah, Shem, and Ham are easily recognized in their sacred writings. Moses derived his education from the Egyptian priesthood. The priests were the law givers, judges, physicians and teachers of the people. They cultivated a sacred and a common style of hieroglyphics. Great progress has been made in the deciphering and translating of these picture-writings since the discovery of the "Rosetta Stone," which furnished the key to the sealed language. Hieroglyphics on stone and on rolls of papyrus are continually giving up their secrets. Among these are found medical prescriptions, contracts, receipts, bills of sale, letters from foreign potentates, prayers, moral and religious dissertations, geographical and ethnographical items, astronomical calculations, glorifications of kings, etc., all of which throws much light upon the political, social, moral, and religious conditions of this ancient nation, testifies a comparatively high degree of civilization, and also exhibits that degree of immorality which is usually inseparable from idolatry.

The Freemasonry of our day claims to have had its origin in the secret rites of the Egyptian priests. It is claimed by some modern Egyptologists, that, underlying all symbols of Egyptian idolatry, was the belief in One Supreme Being. This principle, however, was withheld from the common people for reasons of priestcraft. It is also maintained that the embalming of the dead, notwithstanding its superstitious accompaniments, had been originally adopted only for sanitary reasons.

From the foregoing it may be inferred that education constituted a powerful factor in Egyptian civilization. The unfortunate factor, however, of the educational system of the Egyptians, appears to have been the circumstance that its benefits were measured out, so to speak, according to the various grades of the priesthood and of the higher castes. To the common people, for reasons of priestcraft and despotism, were allotted only the crumbs that fell from their masters' tables.

7. THE CLASSIC NATIONS.

Except in the case of the Israelites, it has been unfortunate for the ancient nations of Asia and Egypt, that, until a comparative recent date, their whole history has come to us through their conquerors, the Greeks, whose literature constituted, formerly, the only guide in historical research. According to this source of information, those ancient nations appeared to us as mere "barbarians," while the Greeks and their pupils after them, the Romans, are styled "the classic nations." This partiality on the part of Greek and Roman historians, poets and philosophers is to some extent excusable, when we notice a similar tendency in our day, among people not many thousand miles from us, in regard to foreign nations. Our own civilization is dominated by that of Greece and Rome, hence we call them classic. But would it have been so, if Asiatic and Egyptian civilization could have transmitted to us their treasures of art and science?

Exceedingly favorable geographical, climatic, and ethnological conditions combined to enable the various nations of Greece to reach, at an early age, a very high degree of civilization. While the diversity and grandeur of their mountain and marine scenery had a tendency to arouse the æsthetic feelings, a happy combination of the various dialects provided them with a language, which, in flexibility, euphony, and logical structure, is equalled by few, and excelled by none.

From the exploits of their gods and heroes, their poets created compositions of sublime beauty—creations that have remained models until this day. Their lawgivers formulated systems of government that raised the Greek nations to a hight of power, prosperity, and renown, entirely out of keeping with their geographical insignificance. Their artists produced works some of which, even in their present mutilated condition, are recognized as ideals of beauty in sculpture and architecture. Their philosophers advanced theories that placed them among the foremost spirits of mankind. Their warriors knew how to die for their country, if need be, and their generals gained victories at tremendous odds. Their orators swayed multitudes by the power of their irresistible eloquence. Hitherto undreamed of were the perspectives of truth, in the educational field, which Socrates, with his clear dialectics, opened before his disciples. Plato developed the teachings of his great master into a system of speculative philosophy; and Pythagoras considered his discovery, that the square of the hypothenuse is equal to the sum of the squares of the other two sides of a triangle, sufficiently great to offer a hecatomb to the gods in gratitude; Euclid outlined the fundamental principles of mathematics; Herodotus earned the name of "Father of History," and the philosophical system of Aristotle held absolute sway for two thousand years, and was surpassed only by the reforming spirit of Bacon in the latter part of the 16th century.

The term "Academy" originated in Athens, and was applied to the groves where the great teachers were wont to converse with their disciples on principles of philosophy. Those philosophers were divided into two parties, called the school of the Epicureans, and the school of the Stoics. These two schools correspond in some degree to the Sadducees and Pharisees among the Jews at the time of our Savior.

Though far inferior in science and art to the Greeks, whose

pupils they became in a certain sense, the Romans have, nevertheless, been most important factors in the formation of the political, the judicial, and even the religious life of the civilized nations of the earth. While in war, the Greeks, especially in the latter part of their history, achieved their victories by the superiority of the Macedonian phalanx, the Romans became conquerors of the world by the formation of the celebrated legions, and if the Greeks boasted of an Alexander, the Romans were not without a Cæsar.

But however great these men of war may have been, they are quite put into the shade, so far as shaping the destiny of mankind is concerned, by the labors of men of peace like Cicero, the unparalleled "master of language"; like Seneca, the unfortunate tutor of Nero; like Horace, the great poet, peer of Homer, Milton, Dante, and Gœthe, and like Quintilian, the great teacher of rhetoric and elocution.

The Greek term "pedagogue" was first applied by the Romans to slaves whose duty it was to take the boys to and from school. These schools were found in all cities and towns in Italy, and of the chief Roman provinces. They were conducted in most instances by Greeks, many of whom were slaves. The curriculum comprised mostly rhetoric, mathematics, elocution, medicine, and jurisprudence, for the more advanced pupils. The elementary branches of education were taught by any private individual that could find sufficient patronage to justify him in taking up that labor. The state or municipal authorities took no official cognizance of educational institutions or efforts. Sons of the wealthier classes were either trained by private tutors, or repaired to some center of learning, where renowned teachers flourished, as for instance at Athens, Tarsus, Alexandria, Ephesus, and Ravenna.

CHAPTER II.

MEDÆVAL.

THE chaos that ensued with the downfall of the Roman Empire threatened to destroy forever the fruits of the civilization of the past, and to throw mankind again into barbarism. An overruling Providence, however, had provided a remedy.

I. MOHAMMEDAN EDUCATION.

If God always remembered His chosen people, the house of Jacob, He did not forget another branch of Abraham's seed, but sent also to the descendants of Ishmael a prophet, well adapted to the character of the roving tribes of that seed. Mohammed was the Moses of the Ishmaelites. Since time immemorial the Ishmaelitish tribes had looked upon the illimitable expanse of their sandy deserts as the land of their inheritance. Here they fought with one another in incessant tribal warfare; from here they undertook roving expeditions into neighboring countries; and here the dark clouds of idolatry hovered over an otherwise sunny land.

There arose, in the city of Mecca, at the beginning of the seventh century of our era, a man, claiming to be a prophet of the "Only One God," and with his revelations of the new faith, the Koran, in one hand and the sword in the other, he proclaimed his new gospel, the religion of "Islam," among the native tribes. After many vicissitudes, it was firmly established. Already during Mohammed's lifetime, it had spread over Arabia, Egypt, and Palestine, extending as far east as the Euphrates. Idolatry was exterminated with almost savage ferocity wherever the green banner and halt

moon of Islam was carried. To the Jews and the Christians, however, a great amount of tolerance was extended.

Empires with new phases of civilization sprang into existance under Mohammedan sway, and the Arabs, as the leading spirits in the new faith, became the standard bearers of the civilization of the age. In Bagdad, the city of the caliphs, in Grenada, the city of Moorish kings, and from the Tajo to the Indus, from the Nile to the Danube, and from the Saraha to the desert of Gobi, it seemed as if the Genius of Mankind had spread his wings in the shadow of which flourished literature, sciences, and art.

The Mohammedan sage, Avicenna (Ibn Sina,) became the peer of Pythagoras. Jewish and Mohammedan doctors of mathematics and medicine were found at the courts of Christain princes. Moorish knights competed with Christian warriors in the glories of chivalry. The science of algebra is indebted for its very name to the Arabs, and astronomy has its maps covered with Arabic nomenclature, while alchemy, the mother of chemistry, was nursed in an Arabian cradle. The schools throughout the Mohammedan countries multiplied rapidly, and some of them became centers of learning of great renown.

Unfortunately, the intellectual hegemony of the Mohammedan civilization did not continue. It seems as if the energies of Islam had spent themselves in their efforts in supplanting the gross superstitions and idolatry of heathenism, and the no less degraded image-worship of mediæval Christendom, by a true faith in the living God.

But the lack of the principle of progression in Islam could not be compensated by an enthusiasm reformatory only when brought in contact with inferior races. Accepting the Koran as the only standard of all truth, Islam was fated to engender a stereotyped condition of society like that of the Chinese, and was destined, therefore, to be overtaken in the great

race of human advancement by nations following the promptings of eternal progression, and who thus are more entitled to the leadership among the nations of the earth. The protestant churches of our day, by trying to put a seal, as it were, upon revealation, are committing the same grave religious errors, with reference to the Bible, that the Mohammedans did with reference to the Koran. Inconsistency in their own interpretations, and conflict with the researches of scientific men, produce disintegration within and loss of prestige without.

The Senusyia Brotherhood, a monastic order of Islam, scattered throughout North Africa from the Nile to the Niger, with headquarters at the oasis of Faredgha in the northern part of the Eastern Sahara, is reviving Mohammedan influence and prestige to the great danger of European interests and human progress in those parts.

2. CHRISTIAN EDUCATION.

Chaotic Period.

The chaos already alluded to as the result of the disintegration of the Roman empire, was most pronounced among the nations of central, southern, and western Europe. The eastern half of the old Roman empire maintained in some degree a faint resemblance of its former political and intellectual prestige, until its final extinction by the Turks in 1453.

According to the assertion of Evolutionists, the beginning of a period in the world's history is always in the middle of the preceding one. It seems as if the Almighty acted upon this principle when He permitted the monasteries to develop out of that strange religious fanaticism, the order of hermits. Of all men, these recluses seemed likely to become factors in the cause of education. Monasteries were, like the oasis in the desert, of feudal strife and lawlessness. Here the

treasures of science, art literature, and history, that had been the glory of classic antiquity, found an asylum in which they were preserved, copied, and studied. Here that strange contrivance, the palimsest, served its twofold capacity in the preservation of valuable manuscripts.

The Catholic church was the great nurse of architecture, painting, music, and literature, but of science, in our sense of the term, there was none. What little culture there was outside of the church, was represented by the "Minstrels" of England and Germany, and the "Troubadours" of France and Italy. Even the few universities at Salamanca, Paris, Oxford, Prague, Bologna, and Upsala, were under the absolute control and tuition of the church. It would be an act of gross ignorance and injustice to belittle the importance of the mission which the Catholic church so faithfully performed for humanity in these dark days, by extending to the remnants of a past civilization the protection and encouragement of the sanctuary.

The Epoch of Charlemagne.

Out of the general mediocrity of the times, arises in gigantic proportions the figure of the great emperor, Charlemagne. When he stepped upon the scene, he found a feeble kingdom, a contentious and arrogant nobility, an ignorant priesthood, and a half savage populace. During the forty-six years of his reign, he expanded his comparatively small Frankish kingdom to a mighty empire, extending from the Ebro in Spain to the Danube in Hungaria, and from the Mediterranean to the Baltic. He subdued kings and made the proud nobles subservient to his commands; built churches and monasteries where heathen idols had been worshiped before; founded schools, himself setting the example by learning to read and write; called learned men from other countries to his court; and bestowed great privileges upon

cities to encourage commerce, industry, and the arts of peace.

In the art of political government, he was equally sagacious. He divided his vast empire into provinces, which in turn were subdivided into counties, wherein municipalities, and well organized civil authorities, nursed the germs of democratic self-government. Crude as were his forms of government, they were, nevertheless, the starting point for a systematic development of political, social, religious, and intellectual conditions, among which the cause of education also began to assume more definite shape.

The Ecclesiastical Period.

Notwithstanding the repeated attempts of kings and emperors to free themselves, not only from the restraining, but also from the domineering authority of the Roman Pontiff, and the spasmodic efforts of advanced spirits in religion and philosophy to free mankind from the thraldom of superstition, the influence of the Roman hierarchy remained supreme So thoroughly did this power penetrate all classes of society and bind up all spheres of thought and action to its own interests, that Christain education served rather to enchain than to emancipate mankind during the ecclesiastical period of mediæval times.

The term education in this connection must be considered, therefore, with a great deal of caution, for, as compared with its present application, a semblance is scarcely recognizable. Although here and there were scholars considered great and renowned, yet so few were they in the aggregate that when the mediocrity of the age is taken into account, it is evident that a systematic plan for the general instruction of the masses was as yet an unknown quantity.

At the few monasteries memorizing took the place of investigation, and books were rare and costly. Latin was the

only language of scholastic pursuits. The professors were mostly of monastic orders. In philosophy, Aristotle, in astronomy, the Ptolemaic system were undisputed authorities, while in theology, the legends of saints, the writings of the "Fathers," and the decrees of church councils and Popes constituted the basis of preparation for degrees.

Education of a lower grade was fostered in monasteries. Here lessons in reading, writing, and arithmetic, such as it was, with instructions in the religious tenets of the age, were given mainly to the children of the wealthier parents. For the instruction of the poorer classes of society, nothing at all was done. Ignorance, squalor, and abject misery were considered the natural attributes of the common people, who, moreover, had to be kept in subjection by the merciless application of cruel laws. The realm of science was reserved for the initiated few, and the ability to read and write placed a man far above the common people.

The Period of the Reformation.

Many important historical events combined to bring about that mighty deluge in Christian civilization, which is generally designated as the Reformation. To look upon this prodigious event in the world's history as a mere religious movement, would be to misconceive its causes, its nature, and its consequences. The term "Reformation," is in many respects a misnomer. This movement was to all intents and purposes an ecclesiastical, a political, a social, and, at least as far as Germany is concerned, a linguistic revolution. The great historical principle underlying the Reformation, was the assertion of the right of individual investigation as against the dictum of authority—the authority of the Catholic church. Literature, the sciences, the arts, as well as all diplomatic movements of the secular powers, were either controlled by this hierarchy or were in absolute servitude to it. Sporadic

attempts at emancipation had been made at divers places and times. By a combination of favorable antecedents, the way had thus been cleared for the struggle. The successful blow was struck. The obstacles to progress were ruthlessly thrust aside, and mankind began to march toward those altitudes of spiritual, mental, and moral development, where man can again commune with Jehovah as Moses did on Mount Sinai.

The invention of gunpowder had destroyed feudalism, and made room for communities of industrious and intelligent citizens; the printing press had supplanted the tedious, unreliable, and expensive copying process, so that the means of learning could be brought within the reach of the multitude; the expulsion of the Jews from Spain, had led Jewish scholars to introduce Hebrew into the universities of Central Europe; and the conquest of Constantinople by the Turks, scattered Greek professors throughout the Christian countries of the West, so that the original languages of the Old and New Testament became accessible to students; the replacing of the Ptolemaic by the Copernican system in astronomy, and the discovery of America shook the popular belief in the infallibility of the popes, to the very foundation.

There was now needed on the one hand, a leader of intrepid character, of sterling integrity, God-fearing, and of sufficient intelligence to free himself from the prejudices of the age; and on the other hand, a certain degree of stupid ignorance on the part of the masses, which should prevent the dominant party from comprehending the question of the hour. Such a condition of things was presented by Luther and his contemporaries. It may be interesting to add, that the same historical process was repeated at the uprising of the American colonies against the short-sighted policy of Great Britain, nearly three hundred years later.

Up to the time of the Reformation, music and architecture, among the arts, had enjoyed the exclusive protection and

favors of the church. The latter had attained, especially in the Gothic and Norman Styles, almost classic distinction.

The name of the great reformer, Martin Luther, will stand forever on the pages of history as an instrument of Providence in ushering in a new epoch in the sphere of thought. Passing by his reformatory labors in matters ecclesiastical, which have proved in many respects beneficial as well to the Catholic as to the Protestant world, we shall refer here merely to his influence upon educational interests.

By chosing the Upper Saxon dialect for his translation of the Bible and for his poetical and prose writings, he laid the foundation for the classic German of our day. By composing chorals for congregational singing in churches, he created that distinction between Catholic and Protestant sacred music, which a modern critic describes in the following language: "While Catholic choir music descends like angels' song from On High, the Protestant congregational singing ascends On High like the prayer of supplicating humanity." By publishing catechisms to assist in the teaching of religion, Luther established catechization in schools. By converting monasteries, which were now, through change in public sentiment, rendered worse than useless, into schools for the common people, he inaugurated the public school system, a system that is destined to become one of the most potent factors in the development of the human race. By making the Bible the constitution of the Christian church, so to speak, and placing it above the arbitrary teachings of Popery, he gave the keynote to analytical investigation, and thereby ushered in a new era in religious thought.

CHAPTER III.

MODERN.

INTRODUCTORY.

THE leading characteristics of God's Providence in bringing about the good of mankind, seem to be: small beginnings, slow developments, but unswerving purposes. The greatest work ever done—the redemption of the human race—had its starting point in a manger. What wonder, then,that the beginning of a new era in education, the benefits of which are today shared by all the civilized nations of the earth, in general, and by almost every fireside, in particular, can be traced to the simple act of a monk, nailing on a church door some theses against the sale of indulgences.

The touch of a button by the hand of a child has sent an electric current to mines of powder, blasting into fragments gigantic rocks at the bottom of the sea. With such unprecedented velocity went the news of Luther's protestation, throughout the nations of Europe, here kindling the hatred of supporters of the old ways, and there arousing to activity the self reliant spirits of the age.

Then followed the persecutions and counter-persecutions in England, the Inquisition in Spain, the horrors of St. Bartholomew in France, and the Thirty Years' War in Germany. But God was with the Reformation and it could not fail. Both sides of the controversy were aroused to great mental activity which was turned to account upon the schools.

At one and the same time, Zwingli in Zurich, Calvin in Geneva, and the Jesuites in Germany and France, the two

former in Protestant, and the latter in Catholic interests, distinguished themselves by their efforts for the education of the people.

In the realms of literature, England basked at that time in the splendor of the "Elizabethian Age," with Shakespeare as the central sun, while in the Netherlands, Erasmus, and in Germany, Reuchlin, founded schools for the study of Greek. In Italy, Torquato Tasso stood forth as the creator of the grand epic, "Jerusalem Delivered." In this same country arose Galileo, who, by his invention of the telescope and by other discoveries, gave a new impetus to scientific research. In Germany, the great Kepler made himself immortal by the discovery of the laws of planetary motion. Bacon, in England, exposed by his wonderful reasonings, the fallacies of the Aristotelian philosophy, and later on, Isaac Newton demonstrated the laws of gravitation. The philosophical labors of Locke in England, Leibnitz in Germany, and Descartes in France, contributed valuable material to the cause of education.

While it cannot be denied that since the Reformation, the Catholic church, with the Pontifical office at Rome, has undergone a remarkable change for the better, the Protestant churches, on the other hand, have lost themselves in polemics about trivialities, neglecting to feed the souls of men with nourishing spiritual food. The consequence of this mistake was the rising up of a John Wesley in England, and of a Spencer and a Franke in Germany, who insisted by precept and example upon the teaching and exercise of a practical Christianity.

2. THE PIETISTIC SCHOOL.

This school arose as the result of the teachings of the men just spoken of, and was the first endeavor toward the establishment of a systematic education. The fundamental prin-

ciple of this system was that a deep religious conviction should be carried into all relationships of practical life. Among Protestants, the Puritans of England and America, and the Pietists of Germany, and among Catholics, the Jansenists of France and Holland, are types of this school.

If their protest against the Pharisaism of the clergy and against the profligacy of the kings and nobles of that time, had not carried them to the other extreme, and caused them to revive the errors of the Stoic philosophy, the Pietistic schools might have been the means of inaugurating a system, which, while free from the disintegrating tendencies of infidelity, might still have enabled the student to apply the principle of analytical investigation to every branch of study, without danger of losing faith in God and religion.

The Pietists had influenced education to such an extent as to more than counterbalance their stern dogmatism and gradually increasing pedantry, by the benefits naturally flowing from their fundamental principles. Established formulas in teaching, and cast-iron rules in discipline, regardless of conditions and environments, prevented the free development of mental capacities and individual characteristics, making the system a facile tool in the hands of the dominant powers of church and state.

3. THE PHILANTHROPIC SCHOOL.

All violations of the laws of truth, whether in the physical or the mental life of man, produce a reaction. The errors of the Pietistic school created in the souls of philosophers, educators, and philanthropists, a more tender regard for the feelings, capacities, and characteristics of pupils. This reaction of sentiment found its first exponent in Leibnitz, (1646–1716,) a philosopher of Germany, best known to the world by his discovery of the differential calculus. His assiduous cultivation of the field of analytical investigation led to

results directly opposed to empiricism and memory cramming. His English cotemporary, Locke, (1638–1704,) by his famous "Essay on Human Understanding", furnished educators a guide through the intricacies of mental development. The precious ore of advanced thought brought from the inexhaustible mine of truth by these two philosophers, was turned to account for the cause of education by Jean Jacques Rousseau, (France, 1712–1778). His epoch-making work, "Emile," was called by Goethe "Nature's gospel of education." Unfortunately the visionary and impractical tendencies of the work caused the first attempt at philanthropic education to prove a failure.

Nearer to the mark came the educational efforts of Johann Bernhard Basedow, (Germany, 1723–1790). This educator laid the foundation of sound elementary instruction by the publication of his celebrated "Elementarwerk," which, in a short time, became the prototype of all text books throughout Germany. He urged kindness, persuasion, and consideration of the feelings and characteristics of the pupils, and supplanted compulsory by emulative methods of discipline. Hence the designation of this method as the "Philanthropic School." It was, however, the misfortune of Basedow, to ruin his reputation, and that of his system, by his loose personal habits and by his utter inability to put his splendid theories into practice.

Basedow was followed by Campe (Brunswick, 1747–1818,) who by the publication of his "Robinson the Younger," an imitation of "Robinson Crusoe," opened the wide and useful field of juvenile literature, notwithstanding the fact, that the incidents related in the work are based upon a psychological impossibility.

About the same time, two educators in England, Bell and Lancaster, conceived the idea of furnishing a kind of wholesale instruction for children working in factories. They in-

troduced the so-called "Monitorial System," by using advanced pupils as monitors of certain sections of the school. The work was similar and simultaneous in all sections, and the whole school was under the supervision of a single teacher. To facilitate this supervision, the seats were arranged in amphitheatrical form with the teacher's desk at the focus of the converging aisles.

This plan worked fairly well and might be called good for lack of a better one to take its place. It will be observed that the development of individuality cut no figure in this system. The obtaining of a certain degree of efficiency in reading, writing, and arithmetic, was the sole object.

4. THE ECLECTIC SCHOOL.

Special institutions for the education of such unfortunates as suffered under physical, mental, or moral defects, were left as a beautiful legacy to our times by the Philanthropic School. The glorious invention of a sign language for the instruction of deaf mutes, by Abbe Siccard, of France, the instruction of the blind by prints in bass relief to be read by the touch of the fingers; the so-called Swedish system for crippled and deformed children; improved methods in treating the insane and feeble-minded; and the establishment of reform schools for the depraved—all these features gave evidence, not only that previous efforts had been fruitful, but that education had arrived at a higher plane and was claiming, as legitimate fields of operation, spheres that formerly had been considered foreign to it.

While secondary institutions had enjoyed more or less the fostering care of governments and rulers for centuries, the primary school had hitherto been treated as a wild flower, so to speak, left to bloom wherever it could get a chance. By this time, however, it had unmistakably demonstrated its usefulness; and its relation to the constantly increasing

complexity of social and political life, had made it a necessity too urgent, for legislation to ignore it longer. Hence early in this century, many governments began taking cognizance of it as a vital factor in a nation's progress and prosperity. All this is history. The primary school is now a part of the nineteenth century civilization. So vigorous is its vitality, that it is reacting upon and greatly modifying higher instruction.

Secondary education, in order to keep pace with the changed conditions, is endeavoring to get out of the grooves of the old Humanistic school, and to reduce the studies in Greek and Latin, formerly so predominant, to more reasonable limits, thereby giving greater prominence in the curriculum to the natural, physical, and mental sciences.

5. EPOCH OF PESTALOZZI.

While in former educational periods, comparatively few men stood out as pioneers in the educational progress of humanity, in these latter times, the names of prominent educators are legion. The apostle of the present educational dispensation is Johann Heinrich Pestalozzi, (Zurich, 1746--1827). In seeking the reason for the prominence accorded this humble and unpretentious teacher, we select only a few items from his long career of usefulness. He discovered the mainspring of all successful instruction, viz: object-lesson teaching. By discarding text books, with their theoretical principles and abstract rules, and basing his instructions upon objects within reach of his pupils, he brought his school into communion with the realities of life. In his celebrated work, "Leonard and Gertrude," he demonstrated the inseparable connection between scholastic and domestic education. By his loving and fatherly ways, he won the affection of his pupils, and by the purity and gentleness of his life, he raised up before them the authority of a worthy example.

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Like Socrates, Pestalozzi had many followers, that developed his ideas into various systems, which are today forming their part in the further development of theoretical and practical education. Foremost among these followers was Friedrick Froebel, of Marienthal, Germany, (1782–1852). He is the founder of the "Kindergarten." By this system, was introduced systematic training (based upon the principle of the object-lesson) into the child-world, where mothers and teachers meet upon a common ground and thus become mutually benefitted.

6. PERIOD OF STRUGGLE BETWEEN CHURCH AND SCHOOL.

Since the dawn of the educational era in mediæval times, the church had held undisputed sway in matters educational, and had exercised an unrelenting censorship. Anything antagonistic to her interest was persecuted with the utmost severity. This was realized by Spinoza among the Jews, by Hugo among the Catholics, and by Servetus among the Protestants. But the struggle continued. Education was gradually developing into an empirical science with a legitimate sphere of its own. On the other hand, the church maintained a dogmatic inflexibility that was destined to come more and more in conflict with the increasing enlightenment of the age.

While this tendency of the church was sustained almost unanimously by the governments of Europe and the early American colonies, and held to be indispensible to the safety of the state and church, it was denounced as reactionary by the progressive elements of society. Many of the latter, however, went to the other extreme and advocated the absolute exclusion of religious influence and instruction from the public schools. "Les extremes se touchent," (extremes meet,) says a French proverb. This is true in the present instance. These extremes could but lead to the same result

among the masses, viz: infidelity, or its modified form, agnosticism.

To counteract tendencies so fatal to spiritual development, many churches, in countries where a separation of church and school has been effected, have adopted the system of Sunday schools, or are conducting denominational schools at their own expense. The organizations are expediencies and are subject to a variety of contingencies, but may contain, nevertheless, within them the final solution of this important problem.

7. THE THEORY OF EVOLUTION.

The general tendency to disintegration in the political, social, scientific, and religious systems of our day, is a phenomenon too plainly visible not to attract the serious attention of the educator. His mission brings him in contact with all these relationships of real life, and a comprehension of all vital questions of the age is an indispensible requisite for the successful performance of his duties.

A German philosopher of the modern school defined man as an "Ursachenthier," that is an animal distinguished from the other species of the animal kingdom by a desire to find the cause of everything. It is not to be wondered at, that a mind incapable of rising above such a conception of the life divine, should search among things earthly for arguments to support his materialistic hypothesis.

By observing the unalterable laws governing cause and effect, whether looked at from an *a priori* or an *a posteriori* point of view, philosophers of this school consider evolution the great first cause of everything, the principle underlying all physical and mental activity.

Among the constantly increasing host of Evolutionists, the names of some are of international reputation. The influence of their teachings is felt in the highest institutions of learn-

ing, and thence also in our common schools, reaching even into the family circles of Christian countries.

Foremost among such thinkers stands John Stuart Mill, (England, 1806–1873). In his "Essay on Human Liberty," he enunciated principles adverse to our ideas of democratic government, and advocated a construction of the social fabric which Karl Gutzkow in his "Ritter vom Geiste" would designate as an Aristocracy of Intelligence. In his system of "Logic, Ratiocinative, and Inductive," he denies the pre-existence of truth, affirming that all knowledge is a mere generalization from observations of phenomena, thereby making sensation its only source, and giving the inductive process an undue pre-eminence. According to his theory of non-existence of absolute truth, scientific certainty would become only relative, religion empirical, virtue a mere utilitarian arrangement, and the operations of a creating and directing Divine Mind a superfluity. The educator in vain scans this philosophy for a starting point and an ultimate aim to assist him in arranging the spirit and methods of his teaching. He weighs it in the balance and finds it wanting.

Mill's philosophy was superceded by that of Herbert Spencer. This great thinker was born in England 1820. He is the peer of Plato, Aristotle, Bacon, Newton, Leibnitz, and Kant, and has attained his prominence in the philosophical world of our day by his clear dialectics, courageous positiveness, untiring research, and extensive knowledge.

The proposition that material evolution is the process underlying all phenomena in the physical and mental world, and must henceforth constitute the basis of all philosophy, places Spencer in direct opposition to revealed religion. In his works on sociology and biology he maintained with unswerving consistency that course of reasoning which must lead eventually to infidelity and atheism. His philosophy has more positive substance than that of Goethe's Mephis-

topheles, who introduces himself to Faust with the words: "I am the spirit that always denies," but Spencer's "Infinite and Eternal Energy," is too nearly akin to this negative philosophy, too nearly like pure agnosticism, as far as the fundamental principles of revealed religion are concerned, to furnish man even a poor substitute for the "childlike faith" which the divine Nazarene enjoined upon his followers.

Spencer has written several monograms on educational subjects, chief among which is a formal treatise on "Education: Intellectual, Moral, and Physical." For keen analysis, and logical arrangement, this work is not behind his best, and generally speaking, the facts he presents are facts worthy of consideration. But the student will do well to remember, that this work is one of the mosaics in his materialistic philosophy, and also keep in mind the general truth, that facts support indifferently now this theory and now that, according to the manner in which they are arranged.

Darwin, Huxley, and Tyndall, of England, Moleschott and Carl Voight, of Germany, and Robert Ingersoll, of America, are other, more or less widely acknowledged representatives of the theory of evolution. Some of these have attained their prominence by their eloquence, and others by their valuable contributions to science, literature, and education. As a result of the teachings of these scientists and their coworkers, our universities and high schools have become fruitful fields for the spread of this new theory, and teachers of the lower grades are looking to its banner as to the only standard of truth. Even in theological circles the disintegrating tendencies of evolution are becoming more and more visible.

On the other hand, many observing minds of our day, terrified at the drift of things, are seeking a harbor of refuge. Permanency of organization, stability of principles, and satisfaction to the deeper feelings of mankind, are conditions

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that begin to attract. All these the Catholic church promises to supply. She quite comprehends the situation, and, aside from any other inducements, is making unprecedented efforts in advanced education. The stand taken by the Catholic church in this regard is judicious and consistent with her whole spirit and dogma.

But true education must not be influenced by the tendencies of these opposite currents of thought. It must resist the materialistic philosophy of evolution on the one hand, and the reactionary theology of Catholicism on the other. Standing thus unshaken upon the rock of continuous revelation, a light-house to the world, it will gradually develop a system calculated to prepare the rising generation for the blessings of the time that the angels foretold in their song at Bethlehem.

CHAPTER IV.

Difference Between Oriental and Occidental Education.

Education is the product of the past, the indicator of the present, and the precursor of the future civilization of the people. It never acts independently of the spirit of the age, nor of the character of the people. Its influence and success, therefore, are in proportion to its conformity with environments. Upon these fundamental principles rests the wide difference between Oriental and Occidental education.

The original conception of state and society in the mind of an Oriental is patriarchal. The individual is only part of

a whole in his mind. This conception has the advantage of cultivating veneration, obedience, and fidelity, but it has the disadvantage of having these virtues easily converted into servility and other attending evils. Then, too, an education based upon such a principle excludes the possibility of mental, social, and political progress.

Syria, Persia, India, China, and even Tartary and Mongolia have occasionally produced great minds in science, literature, and the arts; but their wisdom and learning have illuminated their fellow beings only for a season. Then all this has quite dissappeared again, save as it is quoted in after times by way of reminiscence or veneration. No disciple or follower took up their ideas and developed them into a progressive system. Their teaching became stakes on which to impale the human mind, rather than mile posts pointing the way to further progress. The Oriental races were the first teachers of mankind, but they have been surpassed by their Occidental pupils, the Aryans of Europe and America.

The fundamental principle of Occidental education, is the developmeut of individuality. Therein lies the secret of its unprecedented success. All Occidental nations that have grasped this educational idea, are, to a greater or less extent, at the present day the leading nations of the earth in politics, commerce, industry, art, and learning.

According to this principle individuals are not made for the state, but the state for the individuals. It contemplates the cultivation of men's physical, mental, moral, and spiritual nature to its highest possible degree, It endeavors to qualify him morally for the duties and responsibilities for family life, and to prepare him for membership in society, and citizenship in the state, by training him in the exercise of public spirit.

Great as the progress of education has been, especially since the middle of the present century, there are many

questions awaiting an answer, many problems a solution, many conflicting issues an adjustment.

As the Church of Jesus Christ of Latter Day Saints, like Joseph cast out by his brethren, has before her a great social and religious mission, so it may not be presumptuous to expect, that in the cause of education the world will also be indebted to her for advancing it further on toward the redemption of mankind from prejudice, ignorance, and sin.

AIMS OF EDUCATION.

CHAPTER I.

DEFINITION.

EDUCATION as applied exclusively to scholastic studies is exceedingly narrow and incomplete. All efforts, more or less systematic, that aim to the development of the physical, mental, moral, or spiritual nature of man, should be embraced in this term. The term, Education, as used in this work, is a twofold process, (1) on conveying instruction on its theoretical, and (2) of training in habits on its practical side. These parts of education are inseparable, and are so interwoven as to make even the partial neglect of one reflect injuriously upon the other.

CHAPTER II.

IN REGARD TO THE OBJECTS TO BE OBTAINED.

LABOR without an object in view is mere "killing time". Life without an aim, is a failure from the start. Any system without a purpose—if system it may be called—lacks the most essential element of vitality. Now, whatever may be said as to the apparently insignificant initiatory stages of the educational system of the Latter-day Saints, it has had pur-

poses of the most definite character from the beginning. In so far, therefore, as definiteness of purpose insures success, so far its inauguration points to the ultimate attainment of ends, some of which, in the opinion of its founders, have been either insufficiently recognized, or entirely neglected by other systems.

PREPARATION FOR THE REQUIREMENTS OF PRACTICAL LIFE.

"Three score and ten, and when it comes high it is eighty," says an ancient sage concerning the length of the life of man. Of this the greater part of the first decade is spent in irresponsible infancy, and educators themselves are not all past regarding the second ten years as the main educational season of human life. The gradual expansion of the educational horizon, however, is now causing the light to reach the very confines of infancy on the one side, and to illuminate the silvery altitudes of venerable age on the other. Kindergartens, the outposts of more pretentious education, greet the infant at the morn of his life, and a praiseworthy example is left for the emulation of mankind as evidence that the aged man is still learning when the evening shadows are closing around him. While the infant begins, it is the sage only that never ceases to learn.

For Membership in the Human Family.

When should education begin? This frequently propounded question finds its complete answer in the psychological fact, that the dispositions and capacities of a child are the result of a combination of agencies that may reach back into generations of antiquity; just as your peculiar traits and mine may be transmitted to our posterity for generations to come. Such a condition implies an ever-continuing responsibility to posterity. This far-reaching physical, mental, and moral responsibility on the part of the race constitutes one of the fundamental principles of ethics, perhaps

the most essential one from which the educator must take his orientation.

If it must be remembered that man is a gregarious being, then he must have human society in order that his God-like attributes may be developed. The story of Robinson Crusoe rests upon a fallacious psychological proposition. Any man placed under such conditions, would become through mere inanition either an imbecile or a maniac, the animal instincts of self-preservation only surviving.

This indispensible relationship between man and man, is the great incentive to progress, and becomes beneficial in proportion as the benefits received and the responsibilities incurred, are equally distributed. Wherever this adjustment is unequal, human progress is obstructed and education in its broadest application finds itself curtailed in its operations.

"Love thy neighbor as thyself," is the injunction of the greatest Teacher the world has ever been blessed with. Selfishness is the antipode of this maxim. The savage is selfish. Out of savagery many stages and phases of civilization have been evolved, as one by one the selfish instincts of the individual have given way for the higher interests of society. The infant manifests strongly the trait of selfishness, hence a popular educator asserts that the child is a natural born savage. It should be the purpose of education to lop off selfish inclinations, and engraft in their place, self-denial, self-control, obedience, love, charity, integrity, gratitude, diligence, and kindred virtues.

The educator has to impress upon the minds of his pupils the fact that no one can be happy unless he is virtuous; that no one is entitled to better treatment than he is willing to extend to others; and finally, that no one can fully understand the principle of the universal brotherhood of man, until he realizes that the love for his fellow-men, which Christ

enjoins upon his followers, is but the reflex of the love of God towards us, even as the light of the moon is but a reflection of the sun.

For Citizenship.

A true home and a good school are nurseries of patriotism. Great men have good mothers. Cornelia, the mother of the Gracchi, considered her two boys her greatest jewels, and a Spartan mother gave to her son, as he departed for the war, a shield with the legend: "Either with it or upon it." The fireside is one's native land in embryo. Every family circle owes the sacred duty of planting in the minds and hearts of its growing members, enthusiasm for their country, love for its history and its flag, obedience to its laws, and reverence for its institutions. In America the lack of reverence for parents and for the aged is a dangerous symptom, and if not remedied, forebodes no good for the country. Figs and grapes cannot be gathered from thorns and thistles.

Schools of every grade should supply this deficiency by emphasizing morals and manners and by giving pupils practice in the exercise of public spirit. The creation of offices to give the pupils opportunities of becoming responsible for things beyond their own individual concerns, tends to draw out their minds toward the comfort and benefit of their fellow beings. This, the so called "Monitorial System," trains pupils for trustworthiness in public affairs. By discarding mere dictatorial methods in discipline and by adopting instead judiciously applied principles of democracy, self-reliant and intelligent citizens may be educated. The prevailing system of feverish competition in our public school, emphasizing, as it does, intellectual advancement to the almost entire neglect of every other requirement, engenders a spirit of selfish ambition, an evil that sadly mars the characters of many of our most prominent public men today.

For Occupations.

The Creator has designed for every human being a certain work to perform and a distinct place to occupy. For this mission He endowed him with special capacities and surrounded him with certain environments, but granting him his free agency. This mission was given to him not on the basis of the stern doctrine of predestination, as accepted by the Calvinists, or on the principle of inexhorable fate as believed by the Mohammedans, but as the result of the known mental, moral, and spiritual acquirements of the first estate or "primeval childhood". No man can go beyond this wise and judicious measure of his possibilities of growth, but may fall far short of it.

It is a portion of the heaven-appointed duties of parents and teachers to discover these natural capacities and inclinations of their charges, for these capacities point out, as a rule, the line along which the most successful career in life may be followed. Although financial conditions, vanity, ignorance, prejudices, and many other influences may prevent the choice of the course most suitable and even cause the adoption of a vocation ill-adapted to the best good of the pupil, yet, so flexible is human nature that perseverance, diligence, and above all, a living faith in the guiding hand of Providence, may not only prevent a total failure of life, but even lead to ultimate success, and this too in the face of the most adverse circumstances.

Our common school system embraces chiefly such branches of general instruction as are more or less indispensible in every vocation of life, while secondary education aims at preparation and proficiency in studies adapted to the pursuit of particular professions. In both of these grades, numerous opportunities present themselves for ascertaining the adaptability of the student for prospective work in life, and he should be advised accordingly.

The improvements in the educational systems of our day are many and in some instances of great value. If, however, the old-fashioned curriculum of the so-called three "R's" with some theoretical grammar studies thrown in has been superceded by practical object teaching, and more logical and analytical methods, there is manifesting itself on the other hand, a growing tendency toward a complexity of studies, which must either overtax the juvenile capacities, both physical and mental, or create a superficiality that incapacitates the mind for continued concentration of thought, create a distaste for solid work, and engenders that self-conceit which is spreading so alarmingly among our half-educated youth.

Results of this artificial hothouse education can be seen in the growing dislike for mechanical and agricultural pursuits among our young men and for domestic accomplishments among our young ladies. The so-called learned professions, commercial occupations, and public offices, are given preference over occupations of the producing order. While the former are becoming more and more overcrowded to their own detriment, as well as to that of their occupants, the latter have to be recruited in this country, largely by foreigners.

All this is an unhealthy condition of affairs. The fireside and schools will have to use their efforts to counteract this tendency by paying more attention to practical training; or else this nation, which has passed the first century of its independence with such glorious prospects, will decay prematurely and be overtaken, in the long run, by others that have developed along safer lines.

Efforts to make instruction in mechanical and domestic work a part of the regular curriculum in common schools have been very successful in many instances and deserve such encouragement as will gradually make them one of the

essential features of education. As the principle of "self-help" constitutes one of the mainsprings of prosperity, it should be recognized as a strong feature in all scholastic and domestic education.

For Family Life.

"Thou shalt honor thy father and thy mother, that thy days may be long upon the earth." This divine injunction contains the foundation of all domestic happiness. From it ramify all the other duties of the home circle, with all their blessings and affections. A bad son gives no promise of ever becoming a good husband and father, and I have never seen a girl that lacked in kindness to her mother, make a good wife.

Every child on entering school for the first time has had a great deal of education already, good or bad, as the case may be. Whatever there is of it, was received at home or its surroundings. Teachers encounter sometimes two extremes in school and are liable to commit a most egregious error on such occasions. Here enters a child, for instance, well dressed and cleanly, of winning manners, pleasant face, intelligent expression, and all the marks of refined domestic environments. It is welcomed with a friendly smile and a cordial consideration.

Here is another coming also, but its makeup is ragged and neglected, its manner sulky and shrinking, its expression coarse and vulgar, and its bearing generally characteristic of a waif of the street. While the former which is almost surfeited with love and tender care at home, finds additional kindness at its meeting with the teacher, the latter, starved, perhaps, for one ray of sunshine of tenderness and love, finds a response to its own distrust in the apparent indifference of the teacher and its treatment seems the more offensive by contrast with the kindness showered upon the more favored

pupil. Parents, too, for some cause or another, are guilty of such partiality. In such cases the partiality is far more cruel and is productive of incalculable mischief.

There is a certain degree of prudery prevailing among parents and teachers in respect to the relationship of husband and wife, which their children or pupils are expected to enter into sooner or later. No one expects to occupy a position in business life without having informed himself in regard to its requirements, and sought advice from those interested in his welfare or otherwise posted himself on the subject. But young people of both sexes are suffered to enter into the most sacred relationships of life without one word of counsel.

And this is not all: There is not an experienced teacher in the land that has not noticed with aching heart the slimy trail of the serpent, the symptoms of secret vices, on the countenances of some of his pupils. Attempts to confer with the parents in such cases, for the purpose of securing their co-operation in the rescue of their child from the inevitable consequences of such habits, are too often met by a stolid indifference, an offended incredulity, or even by personal insults.

Then is the time for the teacher to realize his utter dependence upon the support of his God, whose guidance he should seek in secret prayer. Thus fortified, he or she may dare to wrestle with the evil. Let the teacher in private interview approach the afflicted one, of his or her own sex, in great kindness, patience and purity. Thus many a young life is rescued from destruction, and started anew on a path that leads to health, prosperity, and usefulness.

In schools where both sexes are taught, but where only male teachers are laboring, there should be a wise and experienced woman chosen as matron to talk with the girls and instruct them on moral and hygienic principles pertaining to

the nature and mission of their sex. A male teacher recognizes the fact that there are many things about which he would not talk to his own daughters, leaving such instructions to be given by their mother; and whatever a teacher does not wish to say to his own daughters, he has no right to say to the daughters of anyone else.

INCULCATION OF THE FUNDAMENTAL PRINCIPLES OF SPIRITUAL DEVELOPMENT.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

These words of Scripture place the object of man's life upon earth so far above its common conception as to show clearly the wide departure of mankind in general from the designs of the Allwise Creator. Not *by* bread alone, neither *for* bread alone does man live. There are higher objects yet to be attained; other truths to be learned, and greater works to be done, all of which are indicated by successive stakes of continuous revelation stretching into the endless perspective of eternity.

Cultivation of Moral Habits.

Vivisection of vegetable and animal organisms may be comparatively easy and to some extent instructive, but it has never touched as yet the mainspring of life, neither has the reverse process ever been attempted, viz: to reconstruct out of the separate fragments a living thing.

As the origin of life is as yet far beyond the horizon of analytical investigation, so is the nativity of virtue hidden behind the veil of infinitude. Virtue is not a mere product of the necessities and conveniences of man, nor an empirical outgrowth of advancing civilization, to be viewed from a purely utilitarian standpoint, as evolutionists would make us believe; but it is that attribute of humanity which makes man

akin to God. Morality is the extent to which virtue has been able to manifest itself in the feelings, desires, words, and actions of man, either in his bearing as an individual, or in his collective capacity as society.

As a concrete manifestation of an abstract principle, virtue is to be cultivated more effectually by practical training in good habits than by mere theoretical instructions and logical dissertations. The chief part of morality consists in *doing* and not in *merely knowing*. Precepts in morality, therefore, should follow the synthetic process, moving from simple example to complex idea. In this way did God educate men from the Garden of Eden at the beginning, to the foot of Mt. Sinai, in the Mosaic dispensation, then from Calvary, in the meridian of time, and to the hill Cumorah, at the opening of the Latter-Day dispensation.

The proverb "Knowledge is power," is only relatively true. Knowledge should be supported by corresponding moral qualities. The formation of character depends upon the nature of the moral training which accompanies intellectual advancement. There are learned fools and learned knaves in this world with all shades and diversities between them. A piece of furniture may be beautifully painted, splendidly varnished, elaborately ornamented, and gotten up in exquisite taste, and still prove worthless on account of the rotten timber in it. Another piece far less showy may be of greater value because it is proven to consist of solid wood.

Thus it is with man. No outward refinement of manners, no acquired accomplishments, no excellence in the arts or sciences, no mastership in mechanical pursuits, no high position in society—can recompense for the lack of a virtuous character. Parents and teachers ought to make it their first and foremost concern, whatever other forming and shaping and garnishing their educational efforts may have in

view, that the characters of their pupils shall be made of *sound timber.*

Morality is far more the result of habit than of reasoning. This fact serves as a guide to the educator who by perseverance and example, habituates his pupils in good manners, noble aspirations, and chaste words and actions, thus assisting the formation of characters fitted to sustain honorably all the eventualities of this life, and prepared by daily object lessons in a strict morality, for the duties of a higher existence.

Religious Training.

Whence did I come? What am I here for? Where am I going? These questions recur in some shape or other to every intelligent being. Philosophers with their ever changing theories, have tried in vain to solve them. Pessimists of the Schopenhauer school have given up the search in despair, exclaiming: Life is not worth living; and psychology carefully avoids the lines which separate the "Known" from the "Unknown," and the "Unknowable."

Let us be mindful of the fact, that there is nothing in nature without a purpose. Even what we may designate as obnoxious weeds, or as vermin, are only organisms, the use of which has not yet been discovered by man. Is it philosophical to believe that within a man there should be placed impulses that cause him unceasingly to seek after the origin, the nature, and the ultimate aim of himself and everything around him, and he be left crying like "a voice in the wilderness," and never getting an answer? This would be the only inconsistence in all nature, an inconsistence which, by the laws of analogy and probability, is excluded from the assumption of possibility. The answer comes to us in a form which carries with it the stamp of divine authority, and that is "Revealed Religion."

Every sphere of thought and occupation has its own way

of expression, a knowledge of which has to be acquired by study and practice. The language of music, of poetry, or architecture, and of every art and science, is subject to the same rule. Some one may have inherent capacities or proclivities for one or the other of these spheres of thought, but if they should not be properly cultivated or be left entirely neglected, they would grow wild, remain comparatively unproductive, or might even become injurious. This is verified also in regard to the religious tendencies inherent in human nature. To prevent them from becoming warped and perverted, as in the case of bigots and fanatics, on the one hand, and of agnostics, infidels, and atheists, on the other, a careful religious training from childhood on, is an indispensible requisite of true education.

It is not dogmatic theology on the Pharisaic or Puritan plan, nor a scientifically diluted system after the Unitarian fashion, which is here advocated, but a religious training based upon the scripture: "The fear of the Lord is the beginning of wisdom." Fear, in this connection, does not mean something associated with trembling, or with apprehension of evil likely to come upon us from some revengeful being, but it expresses rather the idea of reverential devotion.

Great and countless opportunities for object-lessons in teaching this principle are within the reach of the parent and the teacher. The fireside as an emblem of the future heavenly-home; the school room as the prototype of the house of God; clothing, food, playthings, books, all pleasures and delights that excite gratitude and appreciation; parents as representatives of the Heavenly Father; teachers as the expounders of the relationship to be sustained by the children later on in their church capacity; the Sabbath Day; prayer; ordinances of the Gospel;—these are but a few of the things that may serve to inculcate love and devotion for the Father in Heaven.

The notion of not giving the children any religious instruction until they are old enough to choose for themselves is a dangerous fallacy,—one that has been the ruin of many otherwise promising young people.

The educational methods prevailing in the public schools and homes in this country more than anywhere else in civilized countries, are open to the severe charge of neglecting the cultivation of reverence. Hence the disregard for parental authority out of which grows disloyalty to the laws of our country, disregard for the feelings and rights of fellow-men, and a growing discontent with the conditions of society. No man can ever be true to his God that has not learned to be true to his home, his country, and his fellow-men. This life is only a preparatory step for a higher one. All incidents "that flesh is heir to" are object-lessons by which to study the principles of immortality.

Thus should education at the fireside and in the school-room lead the child from the undeveloped life of infancy to the maturer years of adolescence. Step by step, along the various stages of physical, intellectual, moral, and spiritual development, it should move upward to the realization of man's final destiny, and furnish him with the means of reaching that destiny.

The motto of modern education should be the teaching of Christ condensed in the words: "Come and follow me!" Instead of the maxim of the old school-master, "Thou shalt." Thus leading the youth upward and onward, constantly opening before him new perspectives of endless progression, it should draw daily inspiration from the injunction of the Great Teacher, who, in those immortal words of the Sermon on the Mount, pointed out as the ultimate aim of all education: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

CHAPTER III.

In Regard to the Material to be Worked Upon.

DEVELOPMENT OF THE PHYSICAL MAN.

"Mens sana in corpore sano," that is, a healthy mind in a healthy body. The truth of this old Latin proverb was acknowledged by the Romans as well as by their predecessors in civilization, the Greeks. The latter in their Olympian games bestowed crowns upon the victors, and the Great Spartan lawgiver, Lycurgus, even ordered that all feeble and deformed infants be destroyed. The former held physical prowess in such esteem that for bravery and virtue they had the same word, and by their gladitorial exhibitions and military exploits, they promoted physical development as one of the fundamental elements of national prosperity.

Providence is seemingly operating along similar lines. Nations, enfeebled by luxury and its attending vices, are overcome and supplanted by more vigorous peoples, and the "survival of the fittest" appears to be an historical as well as a natural law.

With such precepts before him, the conscientious educator can not afford to ignore the physical nature of his pupils as an important material placed at his disposal for cultivation. As it would be folly on the part of the skillful navigator to expect safe passage in an unseaworthy vessel across a stormy ocean, so would it be unreasonable to prepare a child for life's great voyage by an elaborate mental training at the expense of its physical constitution.

There is too much of this sort of thing going on, and it is largely brought about by the unhealthy composition in our public schools. No such numbers of children with impaired eyesight, high shoulders, disturbed digestion, marked nervousness, and feeble frames, especially among the more comfortably situated class of society, were ever seen before. Six hours or more daily in school with lessons to get until the late hours of the night, is the lot of many of our school children, especially in the big cities, not to speak of private lessons in music, elocution, painting, and other accomplishments that are added in some instances to the studies of the already overtaxed child.

It is true that there is a greater regard paid now to light, ventilation, temperature, commodious desks, good prints in text books, healthy location of school houses, suitable clothing; and also that these improvements are augmented by hygienic exercises of various kind. But all these advantages are not sufficient to counteract the evil consequences of the tendency toward that nervous overdoing in mental work, that characterises the public school system of our day. For the purpose of securing success to the few favored by nature to endure the strain, many victims are suffered to fall by the wayside.

This censure applies chiefly to our larger towns. The children in country places enjoy, to a greater extent, the advantages of open air exercises and are rather exposed, in some instances, to the other extreme, that is, in not getting enough mental activity.

It is the sacred duty of parents and teachers to understand and watch the variety of symptoms indicating the ever fluctuating physical conditions of the young people before them. Great injustice, and sometimes still greater injury, is done by these conditions of childhood through ignorance or carelessness. There is more "slaying of innocents" going

on through false education in this regard, than the world is aware of.

Thank God, that the time is past when children of tender years had to work in mines and factories, or were farmed out; although, sad to say, the "sweating system" in some of our great cities in the East, is still casting a soul and body destroying blight upon hundreds of these little ones. The laws of the civilized nations have finally caught up on this point, at least so far as the statute book is concerned. But there is much to be done yet before an educational system, embracing school and fireside, will be evolved that shall so develop the physical powers of our nature as to make them efficient and never failing handmaids to the mind in the performance of man's glorious mission. Physical education must yet take long strides ere it shall make it possible for man's life to endure like that of a tree.

Purity, chastity, temperance, cleanliness, and compliance with the laws of nature, are the inseparable concomitants of health, and constitute the leading principles of physical education. The sum total, however, of all that has been said on this subject is contained in that Divine Revealation, the "Word of Wisdom." this is the strongest and surest factor in bringing about that grand result.

The Word of Wisdom is commonly understood to mean simply a total abstinence from intoxicants, stimulating drinks, and tobacco, and a restriction to the moderate use of meat. Yet a far greater application of that Divine Revelation will be necessary before its benefits can be enjoyed in their fullness.

This fundamental principle of a healthful life is best inculcated by example. Whenever that example is as far from mere Puritanic abstemiousness as it is from an ostentatious observance of some particular feature of that divine commandment, and is accompanied by that charity for others without

which any virtue loses its halo, then the Word of Wisdom will become a bulwark against the destroyer among our people. Generations will arise whose healthy bodies will be fit tabernacles for immortal souls, filled with the spirit of the Living God.

DEVELOPMENT OF MENTAL CAPACITIES.

It is not the mission of parents and teachers to enter into psychological investigation for the purpose of determining the exact line of demarkation between the physical and mental life of the child. They find the functions of both so well defined and yet so closely interwoven, that they are sometimes under the necessity of temporarily substituting the cultivation of one for that of the other. But it must be their aim at all times to develop both lines as harmoniously as possible.

Notwithstanding the almost endless variety of capacities and dispositions in children, as the result of physical conditions, heredity, and environments, educators recognize many indications to guide them in dealing with the mysteries and intricacies of child-life.

When with the awakening of the perceptive faculties the child passes from helpless infancy into the first period of self-activity, imagination becomes the predominate faculty of the mind. An old stick becomes a horse to the boy, a bundle of rags a doll to the girl, and a sand-pile a little world for them both. Parents and teachers, if they will recall, as far as possible, the events of their own childhood, will find in them the keynote for the proper treatment of this beautiful gift of the Creator to childhood. Thus they will be able to avoid the mistakes which, perhaps, in their own young life, had so often marred, unnecessarily and cruelly, their innocent enjoyments. They will take delight in bestowing upon their young charges, occasionally, little endearments for which they

themselves used to sigh with longing eyes and hungry hearts in childhood.

This exceedingly vivid imagination, or phantasy, as Dr. Baldwin calls it, is often grievously misunderstood. Children thus inclined, are often not capable of distinguishing clearly between things imagined and things real. Their statements, descriptions, and reports of things, persons, and incidents, may be exaggerated, perverted, or even entirely of their own invention. To charge them in such cases directly with lying, would many times not only be unjust, but also unwise. Gently to disentangle them from the workings of their own imagination and to lead them to a perception of the reality in the case, is by far the wiser course, in as much as it not only leads the child to perceive its mistake, but also induces it to be more guarded in the future.

The telling of stories is one of the strongest educational factors in this period of child-life. Care must be taken, however, that the imagination be not filled with untruthful and unnatural concepts, such as are often found in fairy tales and fables. There is such an inexhaustible treasure of beautiful, interesting, and fascinating incidents found in nature, in history, in the lives of great and good men and women, in the scriptures, and in the educator's own experience, that there is little necessity for misleading the divine gift of imagination into the untruthful realms of fairyland and fable. The latter province has only too often a tendency to form a a prejudice in the child's heart against some innocent object of God's creation.

The mental growth of the child should be kept as much as possible in unison with its physical development. It is a well known fact that children of a nervous temperament are apt to develop the preceptive faculties more rapidly than those of a more phlegmatic organization.

When an easily excitable, nervous system, is stimulated

into unusual activity, nature can not sufficiently replenish the waste of brain tissue caused by that process, and the result is *precocity*. The conscientious educator occasionally beholds with sorrow and mental protest, a fragile creature brought out at public or private gatherings to exhibit to the admiration of the audience some clever performance in recitation, acting, or music. The sparkling eyes, the delicately formed features, and the fairy-like appearance of the child are taken as prophetic tokens of future excellence in this or that direction. Fond mothers urge the innocent victim to still greater exertions, proud fathers stimulate it by gifts and prizes, and thoughtless teachers too often parade it for selfish purposes. All this kind of procedure only serves, as it were, to fasten a mortgage on the poor child's physical, mental, and moral future. Such mortgages have sometimes been redeemed by successes in later years, as in the case of Mozart and others, but in most cases, nature forecloses the dread contract long before middle age is reached, and imbicility, mediocrity, and even premature death is the result.

Rapid development of mental faculties in children is no more a sure indication of real mental force, than a slower development can be considered always a sign of mental dullness. Parents and teachers need, therefore, much discernment, patience, and good judgment, in dealing with the extremes daily met with in the lives of children.

The great problem in education is to discover the sphere of action for which any given child is most adapted and to turn its thoughts and energies in that direction.

Right here attention has to be called to the mistaken idea that mechanical occupations do not require any particular mental efforts, and that consequently, persons engaged in them ought to occupy an inferior position in the social scale.

There is no legitimate occupation, be it ever so menial, that does not offer opportunity for the exercise of skill;

and skill in anything is the result of a combination of mental and physical effort. Without the co-operation of mental powers in physical labor, the latter soon becomes a drudgery. On the other hand, the powers of a superior mind may make even menial labor not only endurable, but often productive of such pleasurable mental stimulus, as to renew their energy and endurance. Instances: The French army on their fearful retreat from Moscow in 1812, when on the point of lying down by the wayside to die, the exhausted soldiers rallied around their standards with enthusiasm when the bugle or the drum announced a pending attack by Cossacks. A most beautiful illustration of this psychological principle is given in "Ben Hur," where the hero of the tale is represented as a galley slave holding at bay by mental effort the soul and body-destroying influences of his dreadful condition.

It should be the aim of parents and teachers to encourage the cultivation of intellectuality and will-power, so that these faculties may be made available in the performance of the duties and responsibilities of active life and in the endurance of the inconveniences and trials of mortality. "Excelsior" should be the motto of every boy and girl. A laudable ambition to excel is an indespensible requisite of success. Men as well as women have risen from the lowest ranks of society, emerged from the depths of poverty, or overcame the difficulties of adverse circumstances by perseveringly devoting their energies to the accomplishments of their aims and aspirations.

A being without an aim in life, or not possessing the requisite concentrativeness of purpose to assist him in resisting temptations, or in sticking to his principles in spite of allurements, is like a cork floating upon the water, driven hither and thither by every current that flows and every wind that blows. He will most likely turn out a failure in

any position he may occupy, or in any relationship in domestic, social, or business life he may ever be called upon to sustain.

CULTIVATION OF SPIRITUAL ASPIRATIONS.

"The children of this world are wiser in their generation than the children of light." By this saying, the Great Teacher divides mankind into two classes. The distinguishing characteristics of each are found in their aspirations, motives of action, and so-called "ruling passions." Those of the children of this world are circumscribed exclusively by things of this world, as for instance, accumulation of wealth, ambition, gratification of sensual pleasures, or the mere struggle of "making a living." The children of light, on the other hand, have opening before them an endless perspective limited neither by time, earthly existence, nor degree of earthly progression. To them the requirements, experiences, aims, aspirations, possibilities, vicissitudes, achievments, and incidents of earthly existence are mere object-lessons in the preparatory course for a higher existence.

Christ designates the children of this world as wiser in their generation than the children of light. And so they ought to be, for all their aims and aspirations must be reached and accomplished in this life. Not to reach the satisfaction sought for, or not to accomplish the aims reached after, and so to mourn over the ruins of scattered hopes, means a life spent in vain. As an illustration, look upon Napoleon, when as an exile in the isle of St. Helena, he was devoured by that ambition which had once set the world afire, and now was turning upon himself like the vulture of Prometheus.

If immortality were only a preservation of our names in the memory of man, or only a lasting continuation of the works we leave behind, the children of this world would be wiser not only *in this generation* but indeed so. But the children of light have after all "chosen the better part."

There is a law in nature that the time of growth and development of any living thing is in proportion to the length of its average duration of life. Hence herbs, grasses, and so forth, develop rapidly, while oaks, beaches, and other trees of hard structure, are of slow growth. The same law holds good in the animal creation, and is applicable also to man's physical, intellectual, moral, and spiritual nature.

The children of this world consider only this world their sphere of activity and final aims, while the children of light have eternity before them, with the vistas of progression reaching out to an endless perspective.

True educators are taking cognizance of the principles underlying the above illustrated saying of Christ, and keep constantly before their eyes the ultimate aims of education. As an engineer in surveying a canal or a railroad must take his bearings in view of the terminus of his line of survey, so has the educator to keep before him constantly the ultimate aims of all education, which Christ points out to us in the words: "Be ye perfect even as your Father in Heaven is perfect."

The method and means adopted for the development of the physical body, of the mental capacities, of the moral qualities, and of the spiritual aspirations, are educational phases, grades of progress, converging lines, and stepping stones, all of which ought to bear upon the characteristics of that true education which finds its crowning glory in the attainment of the divine attributes. No matter how small a plant may appear in its first stages of development, it bears the characteristics of its kind so unmistakably, that a farmer may at once pronounce the sprouting grain to be wheat or barley, etc. Whether, therefore, the experienced teacher watch any phase of education at the fireside or in school, in the kindergarten, the district school, or the college, in any branch of science, literature, or art, he will never be at a loss

to distinguish quickly, the education characteristic to the children of the world from that characteristic to the children of light.

With the removal of religion as the fundamental principle of education, our public school system has been deprived of the most effective motive power. To cover this defect emulation and ambition have been called into requisition as substitutes. These substitutes would be absolutely dangerous if they were not sought to be counteracted by a diluted form of religion, called ethics. In the form of fables, stories, and illustrations from nature and history, religion is administered to the spiritual nature of youth in homeopathic doses.

It has been written of old "that in the latter days the hearts of the fathers should be turned toward their children." As there never has been a time, nor a people, when fathers have not loved their children, as a rule, this prophecy must have a meaning beyond the natural love inherent in all human beings toward their offspring. A love, therefore, manifesting itself merely in caring for the child's physical welfare, for his mental development to the end that he may acquire success in life, and even for his moral condition, that he may become honorable, and a beloved and respected member of society, would not answer the claims of that ancient prophecy; for these features of education were more or less observed even in the days of that old prophet.

The educational systems of our day, possessing advantages in the matter of scientifically trained teachers, in judicious gradation, in scientific apparatus, in cabinets and libraries, in light and ventilation, in furniture and utensils, in text and reference books, in magazines and periodicals,—far surpass anything that the world has ever known before. Even in the matter of playthings, illustrative, instructing, and entertaining, the fireside is furnished with means to make the home circle attractive to the child in ways that former generations never dreamed of.

All this would indicate a close application of that ancient prophecy.

But a serious draw-back to these outward improvements has made itself felt, which deprives them of a great portion of their glory. The competition existing between schools and teachers, of which more will be said hereafter, produces a kind of high-pressure education, comparable to a hot-house process in botanical gardens. The result is a gradual overcrowding of the so-called learned professions, and a dislike for the mechanical and productive occupations, accompanied by a spirit of restlessness, discontent, and self-conceit, such as is always associated with superficiality and half-learning.

This condition of affairs, if suffered to continue and to increase, forebodes no good to the stability of our social institutions. With the abandonment of religion, education has lost its safe anchorage, is drifting into the unknown currents of experimentalism, and is in danger of striking the shoals and banks of infidelity. And as to the last point, I do not hesitate in saying, that I would rather see my child exposed to the dangers of an infectious disease and trust to medical treatment, or better still, to the faith within me and to the ordinances of the Gospel, to rescue it from fatal consequences, than to have it exposed to the influence of an infidel teacher.

When Israel stood at the foot of Mt. Sinai, they put bounds around the mountain, allowing none but Moses to go up and speak with Jehovah. There is no fence around the mountain any more, and the road is open to all. Our youth need leaders in school and at the fireside, to go before them and show them the way, step by step, in usefulness, industry, intelligence, faith, obedience, each day higher and higher up; leaders among parents and teachers, that by their own daily walk and conduct will inscribe upon the hearts of their fol-

lowers the words of Christ: "Come, follow me!" Then, by and by, the generations of the youth of Zion will reach the top of the mountain and commune with Jehovah as Moses did of old.

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PERSONS WHOM EDUCATION AFFECTS.

As it is essential for the educator to be fully posted in regard to those general principles of education which appear in this treatise under the head of "History" and of "Aims," so the persons affected by education form so vital a chapter in a just and logical treatment of the subject, that a brief survey of these various classes presents itself to us as the next point for consideration. Foremost among them are Parents.

CHAPTER I.

PARENTS.

To obtain the highest conception of the calling of a man and a woman in the capacity of parents, one must look upon them from an educational point of view, for from no other does the grandeur of this sacred relationship so well present itself to the mind with all its intricate complexity. The home is the sanctuary of the human race, where each generation is consecrated for its life's mission. The parents are the high priests, responsible to God for the spirit of their ministry.

BEGINNING AND DURATION OF PARENTAL RESPONSIBILITY.

The physical, intellectual, and moral status of a nation is to a great extent the result of the conditions under which preceding generations have lived and developed; and on the same principle, the present generation is destined to shape the character of those succeeding it. The same law holds good in regard to families. By the law of heredity, physical, mental, and moral conditions are transmitted from generation to generation to a greater or less extent as the strength of any particular characteristic, accompanied by favoring conditions, may be able to make itself felt in the blood of a family. The decree of the Almighty, that he will visit the iniquity of the fathers upon the children unto the third and fourth generation, but will show mercy unto thousands that love him, is verified by the law of natural heredity.

This fact contains an earnest admonition to all parents. While they are not held responsible for the deeds of their progenitors, although bearing more or less the burden of hereditary imperfections, or, on the same principle, enjoying inherited advantages, they must be aware of the fact that heredity does not stop with them, but continues, and that, therefore, they will incur responsibilities for coming generations. Responsibility reaches not only to the generations past and gone, but commences anew with ourselves, to continue into yet unborn generations, which will receive from us a heritage that may prove either a curse or a blessing. The seed of Cain still carry the burden of their first ancestor's crime, while the seed of Abraham have not lost the faith in Jehovah's promise as given to the patriarch of their race.

But coming now to the responsibility resting upon the individual parent, the subject assumes even a more serious aspect, as it refers to an undivided responsibility, a respon-

sibility not to be shared either by nation or by ancestry; an account that on the great day of reckoning must be settled *to the last farthing.*

This being the case, the question arises: When does it begin? Some are ready in answering that it commences on the day when the child enters the schoolroom for the first time. It is then that responsibility for regular and punctual attendance, procuring books and school utensils, proper clothing, a certain degree of supervision over home studies and compliance with school regulations, and so forth,—becomes an indispensable adjunct to parental duties. This view of responsibility does no more cover the ground than a new hat may be called a full suit of clothes.

Others are willing to concede that parental responsibility begins when the child commences to walk and talk, as then it is capable of receiving impressions for good or evil. Although this argument appears very plausible at first sight, closer analysis reveals the fact that even at this period of life, physical and mental dispositions and conditions already manifest themselves; characteristics that must be results of causes for whose existence the parents may be more or less responsible.

Look, for instance, at those feeble and scrofulous children in the infirmary. Do they not in many instances show that the sins of the fathers have been visited upon the children? Numerous instances, some of a pleasant, others of a sorrowful nature, as the case may be, are constantly coming under the eye of the close observer, demonstrating the fact, that parental responsibility commences with the parents themselves, in their dispositions, conduct, principles of action, in short, in the thoughts and sentiments of their very hearts.

"Like begets like," is a law of all creation. Gardners and farmers succeed in improving species of plants by cultivation

from year to year; and stock raisers talk of fine breeds. So among the human race are found, from generation to generation, families of criminals, imbeciles, and libertines. On the other hand, there are families whose repute for virtue, integrity, wisdom, learning, and other excellencies have remained without a blemish for ages. There never was a great man or woman whose life did not point to the influence of a good mother as the first start on the road to his or her success, and so on the other hand. I myself once heard a murderer charge the beginning of his downward career to his parents.

When does parental authority cease? It must be evident that responsibility is gradually but only partially transferred to the offspring as fast as the assumption of free agency becomes a part of life's program in every individual. The parental guiding lines have to be surrendered one after another, but not all of them; some remain forever.

It is much to be regretted that comparatively few parents comprehend the just measure of freedom, indulgence, and independent action to be assigned to their children. While some, by their stern and despotic government, incapacitate their children for the just exercise of independence and thus cause them to fall into the extremes of recklessness or weakness of character, others suffer their boys to "sow their wild oats," and permit their girls to roam beyond their parent's control in unsafe surroundings as to persons, places, and hours. These weaknesses of judgment have caused the downfall of many otherwise promising young people, and brought grief and shame to many a household.

Parental responsibility never entirely ceases, not even with the closing of the coffin lid. There is an inheritance to be left of far greater importance than houses and lands, or gold and silver, in never ending, but, in itself, ever reproducing progression. "Das ist der Fluch der Bœsen, dass sie, fortzeugend, Bœses muss gebaeren."—Schiller. (That is

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the curse of the evil deed that, forever begetting, it must bring forth evil.)

How blessed, on the other hand, is he that can treasure up within the Holy of holies of his heart, the sacred memory of a noble father and a pure mother to shield him in the hour of temptation, to guide him in all his actions, and to bequeath to his own posterity the precious heritage of a good name untarnished from generation to generation!

PRINCIPLES UNDERLYING THE FIRESIDE EDUCATION.

Family and home are institutions whose origin is identical with that of the human race itself, and they have maintained their identity under a variety of forms throughout all the changes which climate, nationality, creeds, peace and war, social and political conditions, civilization or the want of it,—have wrought with all other institutions of mankind. Their influence upon nations as well as upon individuals is ineradicable, hence, lawgivers, philosophers, and educators have recognized them as the strongest factors in the construction of their various social systems.

Although the influence of race, the spirit of times and of localities, and the religious, social, and financial environments, shape the conditions of families and homes to a considerable extent, still parents remain, after all, the chief factors in the domestic drama. By their precepts and example they may modulate it either into a harmonious whole, or turn it into a state of confusion. While in the former instances peace prevails, and temporal, moral, and intellectual prosperity is engendered, the latter may result in degradation with all its attending evils.

By the laws governing the universe, each of the constituent parts of a planetary system moves, with a mathematical exactness of velocity, in its orbit around the central body, never conflicting with other planets. This fact should be

recognized in every home as the prototype of a well conducted family. "Order is heaven's first law," has become a somewhat trite saying, but it is truth all the same. Order is the observance of, and compliance with, adopted rules in regard to persons, things, places, and times, which definition applies also to obedience.

A mere compliance with any particular demand does not embrace the full meaning of the divine principle of obedience, for that would presuppose, not only the necessity of a superior antecedent, but exclude also, to some extent, the exercises of free-agency and thereby deprive the act of the better part of its moral value.

Obedience and its co-ordinate principle of order in their mechanical observance are best illustrated in the movements of inanimate nature, which take place in compliance with inexhorable laws. But in proportion as life makes itself felt, be it in plant or in animal, freedom of choice becomes manifest also, until in man it attains its acme.

This progressive law of choice should furnish parents a guide in the management of their family, especially in regard to children. A child enters this world without any power of observation, knowledge, or will of its own, all of which parents have to supply as necessity requires. Gradually, however, physical and mental faculties begin to develop, and training as to their proper use becomes a leading object of education. Nature is the best educator. Mothers following intuitively the promptings of this teacher, know how to teach their little ones how to walk, to talk, and so forth, thus giving the infant opportunities for the exercise of its free agency in a measure. If this course should be logically and systematically adhered to during the further progress, there would be very little need of this dissertation on the subject. But, unfortunately, this line of proceedure is gradually abandoned, and parents suffer themselves to be guided too often by arbitrary principles.

The various means by which children are trained in the principles of obedience and order are comprised under the generic name of discipline. Discipline is the climate of the home and the family. This climate, when it is as it should be, you can neither see, nor hear, nor handle. Whenever you do see or hear it, it is an indication that the equilibrium is disturbed. Some obstruction or irregularity has been unexpectedly encountered, and a commotion, merely unpleasant, perhaps, threatens to assume serious proportions. All this might have been prevented in most cases by judicious management. Hurricanes, thunder storms, and other atmospheric disturbances, in the climate of a country, resemble such family jars.

Children ought to be trained, step by step in the exercise of this free agency, and this right should be measured out to them in exact proportion to the grade of accountability which age, intelligence, will power, and moral disposition have developed in them. No more, no less. This corresponds with the disciplinary principles observed by the state in regard to its citizens, and is laid down in the Word of God as the line along which salvation and exaltation can be obtained.

Parental authority in the family circle prepares us for the authority which governments exercise over citizens, and for the authority of our Heavenly Father, to whom all men should render homage. Whenever the first step in this grand series is neglected, there is little hope that the following two will be satisfactorily complied with unless better experience shall bring about a reformation. Over-indulgent and weak parents will not succeed in raising useful citizens for the state, nor devout and faithful children of God.

METHODS OF FIRESIDE EDUCATION.

The management of domestic affairs differs widely in some

respects from methods governing outside organizations. While the latter are conducted by constitution and by-laws, or by rules and regulations provided by those in charge, the former depends in some measure upon unwritten laws, environments, personal dispositions, and degree of intellectual, moral, and spiritual culture.

Methods, speaking in the strict sense of the term, are to be adopted with great caution in domestic education, in as much as a strict, methodical course is too apt to degenerate into pedantry, and to destroy the gentle influence of mutual affection between parents and children. All domestic relationships lose the glory of their divine origin and sink to the level of human conventionality, expediency, and self-interest, whenever the inspiration of love is supplanted by the pursuance of cast-iron rules.

And yet, dependence upon the impulse of the moment as the only guide in the management of children, is as unjust, illogical, and dangerous, to the growth of evenly balanced minds, as the extremely methodical course is destructive of filial affection. Reprimands and punishments are too often measured out, not by the intrinsic merits of the case, but by the momentary temper of the parent. As there is an intuitive sense of justice and right in every child, such a course not only produces in the heart of the child an angry and resentful protest against such treatment, and thereby frustrates the moral reformation which would be the object of every punishment, but also blunts the natural sensitiveness of the child, and plants there the seeds of dissimulation, deceit, lying, resentment, hatred, and selfishness.

The over-indulgence of fond parents in cases of unbecoming conduct or of serious offences, is another fruitful source of failures in domestic education. It is unfortunate that this charge has to be made to a greater or less extent against our American domestic education in general. The author's

own experience in the school room enables him to record numerous instances of almost personal insult from patrons when they were asked for parental co-operation in the endeavor to rescue their children from a downward course. The results of this mistake can be seen in the prevailing disregard for parental authority, in the laxity of public morals and political integrity, in the frivolous ease with which matrimonial ties may be dissolved, and in the open defiance of law and authority. These are signs foreboding many tribulations for our nation.

Methods there are, however, by which domestic education ought to be regulated to some extent. A general system of order, cleanliness, punctuality, industry, good manners, veracity, and obedience, should pervade every household. Such a system should be inaugurated by the example of parents, as otherwise, it could not be carried through, all lecturing, reprimanding, exhorting, and teaching to the contrary notwithstanding.

All education consists of two great principles, viz: conveying information, and training in habits. While the former necessarily constitutes the leading feature of school-room work, the latter is the key-note of the domestic branch. But neither of these factors in the education of the child is exempted from the duty of paying attention to the other in a subordinate measure.

Habit, as a factor in education, has not generally been considered by parents and teachers to that extent which its influence upon the character of the child demands. There are intellectual, moral, and spiritual habits. A great deal, and perhaps the most part, of our so-called knowledge is merely intellectual habit, consisting of the assumption as truth of historical, scientific, political, and literary statements, without ability on our part, of verifying them except, indeed, by acquired arguments which rest themselves, upon the

assertions of other men. Hence people have opposite convictions in regard to astronomical, geological, physiological, and kindred subjects, and yet are equally intelligent and firmly convinced of the truth of their respective theories. All depends upon the training which their reasoning habits have received. Men, for instance, have very conflicting views on politics. There are highly intelligent men upholding with sincere patriotism the systems of absolute, or of constitutional monarchy, as the case may be; others equally intelligent, entertain strong convictions in regard to any of the multitudinous party theories prevailing in republics. None of them can be justly called a fool or a knave for differing, say, from our individual views on the same subjects. Each one's way of looking at things is simply the result of habit, the end fibres of the roots of which may have to be traced back into the days of earliest childhood.

There are also moral habits, indeed, these constitute almost the entire fabric of morality. That morality which results from philosophical reasoning, rests upon a sandy and untrustworthy foundation, liable to be swept away by the waves of temptation, excitement, or captivating sophistry. "Train up a child in the way he should go, and when he is old he will not depart from it," is a saying of Scripture, based upon a correct knowledge of human nature. The children of honest, industrious, and temperate people will naturally be predisposed to follow their parents along these lines unless other influences should cause them to deviate from that course. Domestic education, therefore, owes the duty of habituating children, by consistent, persevering example, in doing things that are right, and in avoiding things that are evil.

In this connection it is my duty again to call the attention of parents to the principle of chastity. This virtue is violated to a far greater extent than most parents are aware of, and needs the watchfulness and anxious care of every educator.

Especially are the secret vices fastening their fangs, to an alarming extent, upon the bodies and souls of our children. When once bitten by the serpent in this way, the rescue from the inevitable calamities to follow, will become more difficult in proportion to the delay.

Spiritual habits come next for consideration. These are no less lasting and influential in the life of every human being. The heathen worships his idols and practices the rites of his idolatry with the same habitual sincerity, that the Mohammedan invokes his Allah and Prophet Mohamed, or the Christian endeavors to follow Christ according to the fashion of his respective denomination, and so also the Infidel or Agnostic persistently indulges in the disintegrating tendencies of skepticism. The children of Agnostics generally follow parents in their negative belief, while children of faithful Latter-day Saints, when habituated in the observance of the commandments and statutes of the Gospel, will in most cases grow up to serve the Lord.

Ricci, a general of the Jesuites in the last century, understood the force of this early training in habits, when he said: "Give me the education of the children of a nation until their twelfth year, I do not care what they may be taught afterwards, they will be good Catholics forever."

In the face of these facts, the shortsightedness of many parents among the Latter-day Saints in regard to the intellectual, moral, and spiritual training of their children is inexplicable. Some of these parents are piling up a responsibility which nobody with his eyes open would care to assume.

CHAPTER II.

School Authorities.

STATE OR MUNICIPALITY.

Education, having been recognized, long since, by all enlightened nations as one of the strongest factors in the maintenance and furtherance of civilization, has received more or less careful attention from the law-making powers, and has been conducted according to such enactments. These enactments give a very fair estimate of the moral and intellectual status of a nation. While in nations reputed for intelligence, enterprise, and progressive tendencies, education occupies a position among the most important affairs of the state, in others, less forward, it is still relegated to the rear, and is fed with the crumbs that fall from the master's table.

The various commonwealths of our glorious Union have vied with each other in their endeavors to formulate school laws that shall meet all the requirements of our progressive age, and our own fair state is not far behind in the procession.

There is situated in Utah a Board of Education for the state, one for every county, and one for every city of the first and second class, and to each of these Boards is attached a Superintendent as its agent and executive officer.

State, as well as county, and city educational authorities seem to have put forth every effort, at least during the last few years, to establish a system of education in Utah that should bring the benefits of the common school within the reach of every child of our people, and these efforts have been crowned in many localities with unusual success.

The first step toward the attainment of so desirable an end, is the enactment of a school law, which shall entrust the execution and supervision of its provisions to a state board of education, and to a superintendent of public instruction.

The various counties, cities of the first and second class, and school districts, have their special boards of education, and with the exception of the last, each has its own superintendent, assisted by a County Board of Examiners. The impression prevails yet among many, that this, with the necessary financial support, is all that is required to set the educational machine in motion and turn out the desired products. But as the whitewasher said with a sigh, when he saw some one else whitewashing a fence: "There is painting and painting," so there are school authorities and school authorities. Experience has demonstrated the fact, that many of these boards and appointees have proved too often an obstacle rather than a help in the cause of education.

The requisite characteristics for an occupant of such offices should be devotion to the cause of education, sufficient intelligence to comprehend the progressive tendency of education, a conservative disposition to hold the balance between the impetuosity of the educators and the parsimonious tendencies of the communities, and a reputation for integrity and purity of character that bestows upon any man a moral authority independent of his official position.

The advantage of having at least one lady member in every board of education, whether of state, county, district, or city, has not been as generally recognized thus far, as the nature of the case demands. One-half of the school population is of the female sex, as regards teachers as well as pupils. This one-half should be represented in the various school boards as a matter of equity, in the first place. But there is a more serious reason even for this suggestion. Although the wants of female education have received generous recognition in

many respects, yet whatever has been done toward it, has been accomplished by the devotion, intelligence, and perseverance of noble women, wresting it piecemeal from the law-making power, or from other influential agencies. Women should have a direct vote in the management and government of educational affairs.

The Superintendents of Public Instruction, county and city superintendents, and supervising officers of special school districts, should invariably be professional teachers of long experience. These responsible positions have often been filled by persons with no more capacity for comprehending the nature of school work, than a blacksmith has for painting the picture of a Madonna.

CHURCH.

(See Organizations. Chapter III, Our Church School System—Authorities.)

MODES OF ELECTION OR APPOINTMENT.

The work of school authorities in Utah has been, heretofore, imperfectly understood. Only in recent years has a comprehension of the great responsibility dawned upon the majority of occupants of such positions. It would be unjust to lay the blame for the incompetency or indifference manifested in days past, entirely upon the shoulders of those respective officers, as many of them were, notwithstanding their pronounced failures in office, men of integrity. The fault was with the people or the appointing powers, which put men into offices for which they were not qualified.

In the days when, here and there, "schools were kept before there were any schools," as one of those old timers put it within the author's hearing,—men were chosen as school trustees, for instance, because they had nothing else to do. Others more capable for the place, considered their time too valuable thus to waste it upon school affairs that

were not of much account anyway. School meetings, therefore, were frequently attended by not more than half a dozen citizens or so, that just happened to drop in.

All this primitive condition of things which is characteristic of the pioneer period of every newly settled country, has been replaced by a desire to overtake, in the educational progress, States that could build upon foundations laid by preceding generations; States that have the support of a larger population, and, consequently, greater financial facilities than our comparatively isolated location has hitherto been able to afford us.

These efforts, made in the face of almost insurmountable obstacles, have been to the everlasting credit of the people in these valleys of the mountains, and at last, though reluctantly, the outside world is withdrawing the charge, that the Mormon people are opposed to education.

But with the change in our political condition, commonly designated as "the division upon party lines," there has arisen a danger to the welfare of our schools far more threatening than all the miserable features of our past educational stages put together. I refer to the introduction of politics into the management of our educational system.

Politics is a curse in educational matters. Any principle, good or bad, leads ultimately to results by which it is bound to stand or fall, independently of temporary success or failure. A State Board of Education, or a Superintendent of Public Instruction, is to be chosen. The former, let us say, is appointed by the Legislature, the latter elected by the people. If, unfortunately, a partisan feeling should prevail in the election of these officers, they would consider themselves bound to use the influence of their offices in the interest of their party, as regards persons and measures, wherever possible or convenient. Subordinate school authorities would follow the example and teachers would be engaged

or dismissed, not so much on account of their merits or demerits as in consideration of their party proclivities. It may happen then that officers or teachers of long experience and fruitful services may find themselves set adrift to make room for successful partisans, men to whom the party owes a compensation for campaign work, regardless of their educational fitness.

Not to be exposed to the vicissitudes of political chicanery, some officers and teachers may perhaps play the role of political weather-cocks and change their coats to the fashion of the times, and if such stultification becomes necessary in order to hold positions, the better class of teachers will seek situations and careers more worthy of their manhood and honest convictions. In the latter case, the schools would be deprived of the noblest element of vitality and progress.

And yet, bad as it is, this would not be the worst feature of political interference with education. Such interference would cast its blight upon the pupils also. It would destroy confidence in the stability, justice, and wisdom of the school system. It would make scholars personally interested in the political changes likely to affect their teachers, and introduce that feverish excitement into the school which is so destructive to all study an discipline.

Our schools would soon become political hotbeds, not only during election times, but all the year round; for many teachers would be trying to make propaganda for their own political party, incited primarily, perhaps, by the instinct of self-preservation. Dissentions among teachers and between teachers and students would ensue, and the filthy stream of party politics would pollute the sanctity of the school room, unprotected as it would be, by that natural affection which the family at the fireside enjoys.

Devoted and trustworthy teachers are not found fighting in the political arena; for no teacher can do that without

robbing his calling, and losing the sacred character of neutrality, which should characterize the faithful moulder of youthful minds. For this reason, once more let me say, politics are a curse in educational affairs, even if they contaminate only a member of some board of education, some superintendent, or some teacher. In all cases there is danger that the contagion will finally reach the school and the children, and spoil the work.

CHAPTER III.

TEACHERS.

AS EDUCATION had to meet the increasing complexity of civilized society and its necessities by the introduction of new features, laws were enacted to regulate its operations, authorities of various grades and functions were appointed to superintend it, financial matters were adopted to support it, and buildings upon improved scientific plans were erected and supplied with all the appurtenances of scholastic requirements. These evidences of the appreciation in which education is now held among the people, are, however, only the machinery of the work, the moving power behind it all being the teachers. This power may be feeble or strong, fluctuating or steady, intermittent or permanent. Upon these conditions depends in a great measure the success of the whole.

QUALIFICATIONS.

Teachers must possess qualifications fitting them for their onerous yet delicate and responsible labors; qualifications that ought to blend so harmoniously as to make it clear to every observer that they, like artists, may be born, but cannot be made. The endowments for their calling are natural.

They can not be implanted, but may be cultivated and improved.

Physical Qualifications.

A seafaring man may be ever so skillful a sailor, but if his ship is leaky, he is in danger of foundering in mid-ocean at any time, notwithstanding his excellent seamanship. This is precisely the case with many able teachers who have acquired knowledge and practice in their profession at the expense of their physical constitution; teachers who perhaps have been regardless of the kind of educational work for which their sex best fitted them. In either case disappointment, enfeebled health, or premature death, cut short their educational career.

Sex.—There is a mental as well as a bodily distinction between the sexes. The greatest amount of benefit can be realized only when these distinctions are taken cognizance of. Experience has demonstrated that, all other things being equal, lady teachers will be far more successful in kindergartens and in primary grades than male teachers. The motherly instinct inherent in any true woman enables her to enter intuitively into the feelings, capacities, and wants of a child, far more readily than can a man, whatever be his professional skill. This natural disposition of women may degenerate into over-indulgence, which is a sign of weakness of character; or it may be supplanted by the assumption on her part, of an austerity which is the opposite of true femininity.

Girls should never be left without the guiding influence of lady teachers throughout all the stages of scholastic education. Boys, for similar reasons, prefer, and should have a male teacher as they advance in age and intellectuality. In the middle grades, or within the so-called eight grades of our school system, male and female teachers may labor with equal benefit to the pupils, although here in the upper

branches, the need of male teachers begins to make itself felt.

In the higher educational grades, as for instance, high schools, colleges, academies, and universities, male teachers are preferable, except lady seminaries, boarding schools, and similar institutions, where lady teachers must of a necessity have the controlling influence. It is rarely the case that lady teachers in these higher branches of scholastic pursuits attain proficiency without losing much of that gentleness and genuine femininity which is so bright a star in the diadem of true womanhood.

Age.—"A teacher never grows old," is a saying whose meaning in a figurative sense is true enough, inasmuch as his constant intercourse with the young has a tendency to preserve his buoyancy of spirits much longer than would be the case in some other vocation. Nature, however, has limits beyond which the accustomed energies of mind and body begin to fail, and retirement from active work in the school room becomes imperative. In colleges and universities, professors may continue much longer in their specialties as, in their case, the subjectivity of the teacher is secondary to the objectivity of the lecture.

A great mistake is often made by engaging teachers of immature age, that is an age below the eighteenth or twentieth year. It is not the only objection that such young persons rarely possess the requisite scholastic efficiency, nor that they have failed to acquire, as yet, that degree of discernment and self-control so indispensible to teaching. These are deficiencies that cannot fail to impress themselves in a detrimental manner upon pupils. But aside from these evils, premature entrance into the educational field interferes most disastrously with the health of the young aspirant, inasmuch as it takes place at a period of life when nature can ill afford to have so large a portion of her energies deflected

from the work of maturing the physical organization. Too many bright and promising young people have by this course contracted ailments that either obliged them to quit the profession entirely, or that planted in their systems the germ of early death.

The average period of a teacher's active work in the school room ought to be about forty years, that is from his twentieth to his sixtieth year, after which time his experience should entitle him to the more suitable labors of Superintendent or Principal, or at a more advanced age to a well earned, honored, and comfortable rest.

Condition and Health.—It is not absolutely necessary that every teacher should be an Adonis or a Hebe as regards beauty, but it is certainly essential that he or she be no cripple. There have been teachers that were able by their great qualities of head and heart to make pupils overlook their physical infirmities, but such cases are of so exceptional a character, that it would not be safe, as a rule, for school authorities to run the risk of engaging teachers thus afflicted.

Every teacher should be sure that respiratory, digestive, and nervous system be in a normal condition, and take care to keep it so. Consumptive, dispeptic, and over-nervous people should keep away from the school room. A teacher's eyesight and hearing should not be impaired to such a degree as to prevent him from noticing everything of a disciplinary nature that may require his attention.

The modulation of the voice according to the strength of the vocal organs, the accoustic properties of the school room, and the kind and duration of the work before him, are points which nature often calls attention to by sounding the alarm-bell in the form of hoarseness, pain in the throat or chest, unusual fatigue at closing exercises. Headaches, loss of sleep, and impaired appetite are reminders, ordinarily, of bad ventilation. The ever-present danger of contracting consum-

ption, that teacher's dreaded disease, enjoins emphatically the duty of observing conscientiously in his own daily habits, those hygienic laws which he is expected to teach his pupils.

Mental Qualifications.

The diversity of capacities and dispositions among pupils, the variety of exercises, the everchanging and often unexpected incidents of school life, place before every teacher, tasks which require a constant presence of mind, untiring versatility, an inexhaustible fund of information, and the patience of Job. To meet these requirements, a teacher is expected to possess

General Information.—The school is a step preparatory for practical life. Success in life can be achieved only by knowledge and control of all the forces that bear upon one's sphere of action. The teacher, therefore, as one who prepares pupils for life, must aim to develop them in both these directions, that is, he must furnish the minds of his pupils with requisite information, and create in them power. To do this well he has to put himself in possession of mental resources that will enable him to meet every emergency of school life. For instance, the newspapers of the day furnish his pupils with endless material for interrogations in regard to persons of note, politics, war, science, literature, art, mechanism, and kindred subjects; there are historical incidents to be explained, inventions to be described, geographical items to be illustrated, philosophical propositions to be expounded, marginal remarks to be given on the subjects contained in text and reference books, and incidental questions to be answered that pupils may bring from home.

Then, too, the teacher may be called upon to hold his own in some intellectual company, where the conversation turns upon the leading topics of the day. No teacher can afford to be less than a well informed lady or gentleman in the true

sense of the term; for any deficiency in the stock of general information which every lady or gentleman of standing is expected to have at command, would detract from his or her influence and reputation not only in society but also in school.

Special Information.—Among or along side of the branches of study which constitute a teacher's curriculum, and in which he is expected to have acquired a certain degree of proficiency, there should be at least one that stands out prominently as his favorite study. This need not be one having direct bearing upon his school work at all. It may be literary, scientific, artistic, or mechanical, but there should be one. In the pursuit of that favorite study, the mind draws inspiration for renewed energies in the routine of the daily duties, which, without such a stimulus, might easily become drudgery. By it, the mind plants its foremost stake on the line of intellectual progress, and in it finds solace and recompense for "the spurns that patient merit from the unworthy takes."

When, however, the pursuit of such a favorite study encroaches upon the legitimate work of the school; when it absorbs the attention of the teacher so as to cause him to neglect his preparations; when his mind becomes so engrossed with it that he harps upon it constantly before his pupils, and interpolates remarks concerning it in his regular class work, then it has degenerated into a hobby, becomes a nuisance, and exposes him to ridicule, disgust, and censure.

The habit of many teachers of having in all recitations their text books constantly before them, and of following them mechanically, line after line, is most reprehensible as it prevents the pupils from bestowing upon the teacher that confidence for superiority of knowledge without which all teaching becomes a mere trifling with time. A faithful teacher prepares himself for his lessons in respect of the sub-

ject matter as well as of the best method of handling it. Even if he has treated the subject several times before, he looks over the ground again, that new points may present themselves for the benefit of his class. Therein lies the secret of the success of many teachers. Experience can not be obtained in any other way. A teacher's own notes and mode of expression are preferable to the repetition or reading of the words of any text book. Text books ought to be regarded only as sign posts that show the way along which the teacher is expected to lead his pupils.

Practical Ability.—Practical is often confounded with natural ability. While the latter is an inborn disposition, capacity, or inclination for certain spheres of thought, and may remain dormant for want of opportunity to develop, or become perverted for want of proper training, the former can be obtained only by hard work. Wherever we find a successful and experienced teacher, we have before us one who has gained his success by hard work and perseverance. No success in life was ever gained in any other way, for, "There is no royal road to excellence," as the proverb has it. I can not forbear, on this occasion, to remember with feelings of affection and admiration, the great number of my beloved students of old in the Brigham Young Academy, who by this very course have already attained distinction in the church, in the educational field, in legal or medical professions, in literature, in commercial pursuits, and in the less ostentatious but not less important obligations of the family circle.

Modes of Examining and Ascertaining Efficiency.—Teaching has its principles, laws, rules, modes of operation, and technicalities, the same as every other profession. There is a wide difference between the understanding of a subject and the capacity to teach it. There are amateurs and professionals in science, art, literature, mechanical pursuits, and in fact in every vocation and sphere of human activity.

But the work of an amateur can be distinguished at a moment's glance from the work of a professional, as for instance, in painting, where the violation of the laws of perspective or the harmony of colors at once betrays the novice. There are also amateur teachers. Many people entertain the idea that they could as readily teach a school, or at least tell how to do it, as they could inform an editor how to conduct his newspaper to better advantage. An amateur teacher's work can be recognized in a few moments.

Since the establishment of Normal schools, however, the people have commenced to appreciate the value of well trained teachers, and are solicitous of securing their services. For this purpose, boards of examination have been established in order to ascertain the efficiency and qualifications of candidates for the office of teacher. As in the case of physicians, these qualifications are of two kinds, viz: theoretical and practical. Both are essential and inseparable. In regard to the former, the certificates or diplomas of graduates from Normal schools may give the board some general idea of the fitness of the candidate; which conception they generally endeavor to make clearer by an examination conducted according to certain sets of questions or propositions. The full bearing of these questions is often unknown to many examiners themselves, and consequently the criticisms made upon the answers are very frequently subject to just protests. Such examinations do not, therefore, always constitute a just criterion of a teacher's efficiency. There have been teachers with first class certificates or diplomas, well versed in all the branches in which they were examined, who proved utter failures in the school room, through the lack of those disciplinary qualifications which constitute the practical part of teaching; while others, not so brilliant perhaps in their attainments, proved to have the very soul of the art of teaching within them, and raised their school to a high degree of efficiency.

The first requisite for a successful examination is to be found in the fact that the teacher has so trained himself, by a long series of self-examinations, both in theory and in practice, as to make it impossible for any examiner ever to be so exacting toward him in justice, as the teacher has been with himself.

The next point for every teacher is to ascertain which grade and what kind of work he is best adapted for by nature. While some teachers would make a grand success in one grade or in a certain line of teaching, they would fall short or prove failures in another. One grade in the educational scale is as essential as another. Your place once ascertained, study for it, work for it, devote yourself to it, and all examinations concerning it will become to you a mere formality. Whether you have chosen the primary, the kindergarten, the intermediate, or some specialties in the high school or the collegiate grade,—should make no difference in the ardor with which you apply yourself, all are equally honorable, and deserving of your best effort.

The prevailing modes of examination of teachers are open to several objections and should be modified and improved as the conditions of the people improve and the spirit of the age advances. Thus the need for the annual recurrence of examinations, if such need there be, is unworthy of the profession; and if it be needful for the few, it is certainly an unnecessary annoyance for the many. Teachers that, after one year's labor in the school room, can not satisfactorily pass another examination granting them lite certificates for their respective grades, ought to withdraw from the profession. Such examination should, however, take into serious consideration, the work done during the probationary year; for the results of such practical work is equal to any theoretical knowledge the teacher may have as exhibiting his fitness to teach, and should, therefore, constitute one-half

of the consideration for the final decision of the examining board.

MORAL QUALIFICATIONS.

The tendency of our public school system toward the almost exclusive development of intellectuality and technical skill is observable also in the manner of selection of teachers. As long as no public offenses against morality are chargeable against a teacher, only his professional qualifications are, in the most instances, matters of concern to the examining board. It is a different matter with the teacher himself. No professional ability will secure him permanency in his position if his mental qualities are not supported by a strictly moral character. Pupils weigh their teachers in the infallible scale of natural intuition, and size them up very correctly as a general thing. This necessitates much self-investigation on the part of the teacher, that he may not only *seem* to be, but actually *be*, what he desires his pupils to regard him.

In Regard to Self.—A teacher is not only a lesson-giver but a trainer, and as such ought himself to possess those qualities of character which it his duty to develop in his pupils. To make this possible he must, like the artist, have an ideal. This ideal is his better self, which, in order to approach nearer and nearer the real, must become the moving principle of his whole life. He can never reach it in this stage of mortality, but still he must steer toward it. The mariner is guided by the stars of heaven, although he does not get there with his ship.

Self-control and self-denial in discipline are qualities without which no teacher can ever hope to be more than a mere "master of the school,"—one that may have the power of saying: "Go, and do that or take the consequences;" but he will never become a teacher in the noblest sense of the term, —one whose whole character says with irresistible eloquence to the hearts of his pupils: "Come, and follow me."

In Regard to Pupils.—Mutual confidence and affection between teacher and pupil, is like the genial climate of some heaven-favored land, where vegetation yields an abundant harvest as a reward for the labors of the husbandman. A teacher ought to carry within himself the elements for these conditions. He must love his work and his pupils. As nothing can grow without sunlight, so nothing can prosper in school or fireside without love. Teaching only for the sake of the pay that is in it, characterizes the hireling. The true shepherd has something higher to work for, something that will come to him "after many days." Knowing that he can not expect to reap what he has not sown, he brings confidence and affection with him into the school room, sowing them carefully and cautiously into well drilled soil, waters the choice plants, carefully weeds them, and is rewarded by seeing them gradually grow, grow tall and vigorous and fruitful all around him. Those principles of honor, truth, integrity, and virtue which animate his own whole being, he illustrates to his pupils with such a spirit as convinces the young hearts of the genuiness of his convictions, and causes them to feel the warmth of the fire burning within him.

Reproving students for want of punctuality when he himself happens to be late occasionally, or of disorder at their desks or on their books and utensils, when his own desk and things are in no better condition; reminding the children of the necessity of cleanliness, when the teacher himself appears in the school room uncombed, clothes torn or untidy, shoes dirty, and his whole appearance slovenly; admonishing them to observe good manners, when he himself violates before the children the principles that regulate the conduct of every true gentlemen—are inconsistencies often found in schools and are not only detrimental to the teacher's influence and usefulness, but prove also injurious to the rising generation.

In Regard to Parents and Authorities.—Experience has shown that frequently faithful and otherwise efficient teachers fail to gain the sympathy and support of school author ties and patrons. The explanation of this apparently inconsistent state of affairs is to be sought outside the school room. Some teachers, it appears, are always in hot water with some of the school authorities, either for financial reasons, or on account of some imagined or real personal slight, or they have become sensitive over some criticism that a member of the board or the superintendent has ventured regarding their work. On the other hand, teachers have been found in the same localities and under similar conditions enjoying the fullest approval and support of the authorities without any sacrifice of their interests or dignity.

It cannot be denied that the composition of school authorities is sometimes very heterogeneous, on account of the mode of their election. Especially has this been the case in the past. There have been "boards of education" to whom Schiller's word would have been applicable, when he said: "With stupidity even the gods fight in vain." But those days are past; and now if some man of that old stripe should find his way into a school board, here or there, it should only suggest to the teacher the necessity of practicing more than ordinary discretion and diplomacy. If he finds snags and sand-banks, let him learn to steer with greater care. Above all, let him not show that petulancy which comes of being too sensitive. A teacher, like all other public servants in this country, from the President of the United States to the constable in a country village, has to stand the cross-fire of public opinion.

Some other dangers, however, lurk alongside of the teacher's path,—dangers that are of a more subtle but no less injurious nature, and require all the solidity and firmness of character that the teacher may have at his command. I refer to his intercourse with the parents of his pupils.

Financial difficulties with parents, especially in the nature of obligations, ought to be avoided by the teacher at almost any cost, if he value his reputation and influence in the school room.

To communicate with parents in regard to their children forms one of the essential features of a teacher's mission, as by it scholastic and domestic education can arrive at a mutual understanding and work for a common end. But this course requires tact and delicacy. Most parents have very sharp eyes for the faults of their neighbor's children, but are comparatively short sighted in regard to their own, especially so when such faults are pointed out by some one else. The teacher's reputation for impartiality and his tender concern for the well being of his pupils, ought, therefore, to be so well established as to procure for his suggestions this desired consideration on the parents' part.

In Regard to the Public.—There is a great amount of gossip going on, especially in smaller communities, and a teacher that suffers himself to be drawn into such a vortex by taking sides, will rarely emerge unscathed. Let him keep clear of all gossip circles. Like mariners of old, he must acquire the difficult feat of steering safely between Scylla and Charybdis. So running carelessly into debt in the community where his lot is cast, will undermine his social standing without which the permanency of his position becomes exceedingly questionable.

One more piece of fatherly advice I feel like giving my young fellow-teachers, whether male or female, and this is in regard to love affairs. It is an acknowledged fact that most young unmarried teachers of either sex are generally great favorites in the community, and as such are sought after and overwhelmed with invitations. Many of these inexperienced young people have had cause to lament, when too late, their mistake in making themselves too cheap by

accepting every invitation, or being seen at every public entertainment or party, or playing the role of a society man or woman. Neither time nor reputation will permit young teachers to indulge in these extravagances.

It is natural and proper for young people to fall in love for the purpose of getting married. But no conscientious teacher will choose the opportunities of the school room for his conquests, nor conduct his love affairs in a manner that will furnish choice morsels for the gossips of the town.

STANDING OF TEACHERS.

In the early settlement of our people in these mountain regions, when every available hand, young and old, male and female, had to be called into requisition for the procuring of shelter, food, and clothing, school affairs were a matter of secondary consideration. Anyone that had a little "book-learning" and could not or would not find some other employment, was considered good enough to "take up school" for a term or two. What wonder, then, that often otherwise sensible people looked upon the school room labors as mere makeshifts,—temporary means of securing a living until some more substantial job could be secured. That was the time when some of us had to go around with wheel-barrows on Saturdays to collect our "fees." There were some among us, however, that toiled on with the assurance in our hearts that our labors and our hopes would not be in vain. We looked forward to a time that we could rather feel than see was coming, when we would be able to exclaim like Simon of old, "Now lettest thou thy servant depart in peace." Let not the new generation of teachers, then, look with disparagement upon the labor of Utah's educational pioneers; labors that were performed with many sacrifices, with devoted fidelity, and only too often amidst suffering and pain of the heart.

Grades of Teachers.

As is the work so must be the workers, different according to the kind and grades of teaching. The term higher and lower grades, employed to signify a difference in grade, are unfortunate and misleading. They create an unjust impression in the popular mind as regards the value and importance of different positions.

The true educator, keeping in view the whole educational field, is at a loss to decide which period or stage of development most needs his tender care, or to which he should assign the palm of greater responsibility. He can no more do this consistently, than a true mother can make odious distinctions between her older and her younger children, or than a husbandman can assign different values to the seasons from seed time till harvest.

The success attending teachers in the primary and intermediate grades, often has a tendency to inspire them with a desire to qualify for teaching specialties in the academic grade. These aspirations are exceedingly praiseworthy on general principles, but care should be taken in every instance, that the aspirant possesses the natural adaptibility for such a course. Experience has demonstrated the fact, that some teachers while remarkably successful in one kind of educational work, fail in another, notwithstanding their untiring efforts. The educational field is too wide for any one individual to become an expert in every department of it. Trying to be everything in general, leads too often in being nothing in particular. Every teacher's motto in regard to such matters should be, "Know something of everything, and everything of something." There is more honor in success as an elementary teacher, than in failure as a professor.

There really are but three grades of teachers, namely: the primary, the intermediate, and the academic. Specialists rank according to their work with any of these grades, al-

though all teachers of the academic grade have to be specialists, more or less, in consequence of the nature of their work.

To these last mentioned should belong exclusively the title of "Professor." Teachers of any other grade can not use this title without laying themselves open to the charge of vanity and silly pretention. There is no more honorable title in our profession than that of *teacher*, and to be recognized as such has always been the ambition of true educators.

The grave mistake entertained among the people, and acted upon by many school authorities, that beginners in the profession are good enough for the primary grade, has done much to retard the progress of education among us. The work of making the first impression upon the child's mind in regard to school life, and of giving the little one a correct start in observation and self-activity, should be entrusted to skillful hands. Inexperienced teachers may be employed to far better advantage as assistants until they have gained some practice.

Much has been done toward elevating the standing of teachers, professionally as well as socially. Through the medium of normal training, a more efficient class of teachers as a whole is taking the field. Teachers' Institutes bring educators into wholesome contact with one another. Educational papers diffuse the best thought of the world on educational subjects. Our school system provides for official visits of Superintendents and Principals to the various grades, departments, and classes. All these factors are elevating the profession. Then, too, the demands upon a teacher's mental capacities in a general way, have become so exacting and multifarious, that it is next to impossible for mediocrity to attain a recognized standing and hold it in his respective grade for any length of time, and this fact tends to encour-

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age only the brightest minds to enter the courses of our normal colleges.

Duration of Service.

One of the evidences that our educational system has, as a whole, emerged from the primitive conditions already alluded to, is found in the fluctuating and unreliable mode of teachers' engagements. The prevailing custom of engaging teachers only for a term or two, at best for one school year, necessitating reorganization every year, and making the school a matter of open competition, is against the best interests of education in more than one way. This procedure may have to be continued until, out of the promiscuous crowd of teachers that perambulate annually from school to school like strolling actors, worthy and efficient material can be sifted for the purpose of establishing a permanent faculty.

The way toward the attainment of this "consumation devoutly to be wished" is clearly before us. Limited engagements should serve the purpose of probationary periods. Whatever length of time be decided upon, be it one or two years, it should be entered upon with the mutual understanding that if satisfaction be given, it is to be followed by a longer engagement, five years, for instance; and then with the same understanding, a permanent engagement should be effected subject to termination only by mutual understanding or for cause.

This would give efficient teachers an opportunity not only to arrange their domestic affairs with some assurance of permanency, but would also enable them to build up a controlling influence in the formation of the character of the rising generation in that locality. The formative process of character-building is of necessity a slow one, requiring patience, foresight, discernment, knowledge of environments, and mutual confidence between teachers and pupils. This feature

of educational work has thus far been left mostly to the home, school authorities having taken it very little into consideration. It now clamors for recognition, however, and will continue unceasingly to clamor until the beneficial effect of greater permanency in teachers' engagements be fully realized.

Remuneration.

Since the demands of modern education upon the teacher's formal as well as incidental and general qualifications have increased to an unprecedented extent, the preparation for the educational profession has become correspondingly more difficult, of longer duration, and consequently more expensive. Teaching has assumed an honored place among the learned professions. Amateur and "makeshift" teachers are being rapidly pushed to the wall and will become an "extinct species." Many young people, aspiring to educational honors, constantly drop off during the ordeals of normal training, and only comparatively few reach triumphantly the portal of graduation.

It seems to be ordained in the dispensation of Providence, that while the pursuit of theoretical studies during college life shall be stimulated by youthful enthusiasm casting its roseate hues over the otherwise fatiguing process, the merciless censor of practical life shall, on the other hand, cause all fanciful anticipations to shrink into insignificance before the stern reality. Every teacher has passed through such an experience to a greater or less extent and perhaps remembers with sadness the cases of some of his former fellow-students, who, after having finished successfully their normal course, succumbed to the trials, annoyances, and dissapointments encountered at their entrance upon the educational field, and, completely discouraged, abandoned a profession for which they seemed eminently qualified. Thus, year after

year, talents are lost to education, whose places are not always filled by their equals; and so a large portion of the field has yet to be "let out" and "farmed out," as it were, to such as the schools would better be without.

"Why is this thus?"

The answer is: "It is a question of dollars and cents."

Great credit is due, all things considered, to the people of our State for their efforts in working up a system of public instruction that stands so high in the educational scale of our great country. The educational provisions in the Constitution of the State of Utah, are destined to rise still higher. This remark refers chiefly, however, to the matter of school buildings, furniture, and other appropriate appurtenances, and to some extent to teachers' salaries.

Although fine, commodious, and well equipped school houses are requisite for a successful school, the teachers, it must not be forgotten, are the soul of the school. There have been schools which, though furnished with all the equipments of modern education, have fallen short of the requisite standard. On the other hand, schools without such advantages, have not only come up to the mark, but even surpassed it. The degree of efficiency of the respective teachers caused all the difference.

In the first case it appears that the financial resources of the school district had been exhausted or over-drawn by the erection of comparatively elaborate school buildings, and economy had to be enforced in consequence. The first step toward it was the reduction of the teachers' salaries to the lowest possible figure. Not even the proprietor of a livery stable would conduct his business upon so ruinous a principle. How long could he do business if he should try to save the expenses of splendid stables and magnificent coaches, by stealing the oats from his horses?

There is another point connected with this subject that

has thus far escaped the consideration of school authorities and the people, and yet it involves a question of fairness and equity in reference to the rising generation. It is, namely, the fact that larger and consequently wealthier communities can secure, in the main, the brightest and most efficient teachers by being able to offer them better terms. This leaves the children of less favored localities at a disadvantage. But as not all able teachers can be supplied with positions in cities, some are obliged to shift about from place to place, trying to better their condition; and this helps to keep up that fluctuating condition which is so detrimental to real educational progress.

The children of one region of country are as good as those of another, and equal education, like the air we breathe, should be accessible to all alike. I suggest, therefore, that, wherever an efficient teacher has been engaged, and mutual satisfaction is the result, his salary be raised proportionately to his power, and according to the length of his service, say, every five years. This could be effected with comparatively small efforts by allowing an additional annual stipend from the district or municipality after the first five years, from the county another one after the second five years, and from the State after the third five years; and all of them be continued until the termination of the service, which might be closed, under given circumstances, with a life pension from the State.

This plan appears at first sight complex and difficult of execution, but will be found upon closer examination to be very simple and expedient. The cases of teachers entitled to such stipends will always remain comparatively small, and will decrease rapidly as the latter periods are reached. There is also the other advantage of a financial nature that, in consideration of this prospective increase, the salaries of teachers need not be very high in the beginning. Trust-

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worthy and efficient teachers will accept low salaries in the start, if they have the assurance of a definite increase and steady engagement. This plan of employment would thus be a stimulus to teachers and a guarantee to the people, that faithful service would be rendered.

As a Member of the Profession.

The intellectual and moral training, as well as the nature and aim of his calling, have had the tendency to create certain characteristics by which a teacher may be easily distinguished from every other class of people in his general appearance and way of saying and doing things. His constant intercourse with the young, while it enables him generally to retain the buoyancy of his feelings and intellect beyond the average limit of mankind, may yet cause him to appear occasionally in public as too *naive* in his expressions, and his proverbial modesty is likely to be taken for want of firmness and moral courage. Good teachers, you know, are like good school houses; they are only to be compared with themselves, and should not be used for anything else.

The habit of giving, in and out of season, the conversation a professional turn by entering upon subjects, which, however interesting to the speaker, may be of comparatively little interest to the rest of the company, has been charged, not entirely without reason, to the teacher's profession. This habit of "*talking shop*" is likely to stamp any man as "a bore", and to expose him to ridicule and unwelcome slights. Enthusiastic teachers will have to guard themselves against this unconsciously growing habit, which is often taken as a sign of vanity or over-bearing self-consciousness.

As in all nature like cleaves to like, so among teachers there is a bond of sympathy which makes their profession, as a whole, a living, animated, and reciprocal unity. There is thus a commendable "*esprit de corps*" developing among the

teachers of our land which inspires them to stand by one another for the sake of intellectual progress, professional advancement, and mutual support.

For the greater furtherance of these interests it would be wise for teachers to form associations, independent of the already existing teachers' institutes. Such organizations would strengthen the members of the profession collectively as well as individually. Teachers in several European countries have for many years already united in forming societies for the establishment of "pension funds," "widow's and orphan's funds," "sick funds," etc., and have thereby largely contributed to the greater appreciation of their profession.

Considering all the requirements, duties, and responsibilities, connected with the teacher's profession, every candid person will admit, that the profession, pecuniarily at least, is yet, in the main, far behind a condition that would be commensurate with its merits. A true teacher, however, remains not without his reward. Like that ancient sage, who, when landing naked from a shipwreck, exclaimed to the other survivors who sat about lamenting the loss of their all: "Omnia mecum!" meaning that he carried his all within himself. A true teacher finds his chief reward in the consciousness of laboring for the good of mankind and for the glory of God. He clings to the divine promise given in Holy Writ: "Cast thy bread upon the waters, for thou shalt find it after many days."

CHAPTER IV.

CHILDREN.

IN ALL paintings of Reubens there is one central figure to which the eyes of all others are directed and to which the perspective of the whole converges, so in education with all its history, aims, persons whom it affects, organizations, etc., there is one part that constitutes the focus, as it were, and that is *the child.*

Child-study is the magic wand by the touch of which the often apparently mysterious and ever changing phenomena of child life can be solved, and the lines of demarkation defined along and within which these fluctuations occur, so that a rational basis for the proper treatment of the youth can be established. The first of these lines is

AGE.

Each of the three periods of human life with which education has mostly to deal, namely, infancy, childhood, and adolesence, presents such marked characteristics that parents and teachers are obliged to take cognizance of them and shape their treatment of them accordingly.

While helpless infancy should find in the parental care its most favorable opportunities, childhood extends its little sphere of activities beyond the fireside into the school room; and adolesence is approaching the threshold of independent responsibilities. These stages of development flow, however, imperceptibly into one another so that it is not possible to say when one ends and another begins. Neither can the modes of treatment be regulated by any systematic schedule.

From the moment of entrance into the state of mortality, the loving solicitude of parents and friends surrounds the child and vouchsafes the well being of the little one, as best it can. This condition of things has been so ordained by an allwise Creator, and pervades all animate nature. Experience and custom step in to assist in the execution of nature's promptings, and the first scenes in life's wonderful melodrama are enacted.

But experience and custom are sometimes very unsafe guides through the labyrinthian realms of child-life, so that child-study, the only means whereby custom and experience may be corrected, becomes an imperative duty both for parent and teacher. The first step in this really sublime work is the cultivation of a capacity to place one's self in the way of feeling and thinking like a child. In this way only can we enter into its little life, see as it sees, hear as it is likely to hear, and comprehend its fancies, follow its reasonings, and find out its motives. These activities are continually changing, as age advances, and body and mind develop, but they are never like those of mature years. A course of education, whether in school or at the fireside, which neglects these cautions must be faulty in proportion to such neglect, and will be productive of unsatisfactory results. The proper study of mankind is man. The proverb is as true as it is trite. Let us not forget, that part of the life of mankind is infancy.

Much has been done by way of reducing our knowledge concerning the treatment and care of infants to sound principles, principles by which parents, nurses, and all concerned, may be guided. Books, educational periodicals, lectures, Normal training, Kindergarten work, and various orders of ladies' associations, are constantly engaged in diffusing more light upon this important subject. The results of these efforts are observable, in general, not only in the improved physical

condition of infants, but also,—and this is especially due to the adoption of the kindergarten methods in families—in the mental development of the little ones by which the preparation for the coming school life is greatly facilitated.

With the ages of childhood and adolesence the mental faculties become more predominant and demand an ever-increasing attention in which the efforts of the fireside must be to a great extent superceded by those of the school. Each stage of this development has its own kind and style of work, of thought, and of expression, and to select the most appropriate channels for these stages of activity, constitutes the mastership in education. It matters not on which round of the ladder in this work an educator may be stationed, if he has the capacity to grasp the situation and to operate in conformity with it, he demonstrates his mastership, and the results will follow in logical sequence.

Attempts to introduce a style of expression beyond the age and capacity of his pupils indicates the teacher's vanity and superficiality. On the other hand, the stooping down to expressions below the intelligence and age of his pupils exposes a teacher to their contempt and ridicule. Selections of work either above or below the age and capacity of his pupils demonstrates the teacher's lack of judgment, to say the least.

SEX.

The principle of sexuality pervades all nature. From the positive and negative manifestations of electricity and magnetism, through all the stages of the plant and animal world, to man, the crown of creation, its scope of influence reaches even beyond mere physical structure and functions, as it conditions the mental and moral life as well. This fact ought never to be lost sight of by philosophers, politicians, and, least of all, by educators. The educator finds himself con-

fronted by a basic condition that demands recognition at every step in the progress of his philanthropic work; for a neglect of nature's injunction in this regard would result in corresponding failure or serious mischief. The difference of the sexes in regard to treatment may not be very marked in the stages of infancy while the child is yet under the sole care of mother or nurse, but with the entrance upon the second period, the so-called childhood, differences begin to appear rapidly in dispositions, inclinations, and capacities, requiring an ever-increasing attention on the part of parents and teachers. Child-study has to deal now not only with physical phenomena and wants, but also with the awakening of the mind, which is gradually taking possession of the organs of the body for independent use, and making itself known at once as a male or female mind by its preferences in play. The lasting impressions and influences of play, and consequently, their educational value, are too often under-estimated by parents.

The Creator gave to childhood imagination as a guardian angel by whose finger-touch a little stick with a rag around it is to a girl transformed into a beautiful doll, a doll into a living baby, and to a boy, a broomstick bestrided by his little legs, becomes a horse, and to both, a sandpile is instantly changed into a mountain with houses, gardens, and dark caverns. This beautiful gift of God to childhood, should be turned by parents and teachers to the best account for the children's good.

Many attempts have been made to assist imagination in its irrepressible promptings by the invention of toys and playthings of endless variety. The most of them fall short, however, of any educational value in as much as they can appeal only to the curiosity of the child for a short time and having once satisfied that, are thrown away by the little ones as useless. Anything that gives imagination a chance to act,

be it only a mudpile, is preferable to the most costly thing, which can only be looked at and nothing more. Picture books made alive by some explanatory story, unpainted building blocks of various sizes and forms, admitting of all manner of combinations, dolls with changes of attire, wooden horses, tools, and, in short, anything that may give the child a chance to cultivate observation and self-occupation is a better help in home education than many parents seem to be aware of.

The most gratifying development thus far known in this part of the educational work is found in Froebel's Kindergarten system. Although it is tolerably certain that this system will be recognized by and by as indispensible to school life, it is not yet within the reach of every community. Endeavors ought to be made, therefore, to get as many of its beautiful points introduced into our schools and homes as circumstances may permit. Kindergarten songs, games, and stories ought to be domesticated at every fireside that is illuminated by the presence of children. Teachers of our public schools should consider it part of their work to facilitate the introduction of kindergarten methods into the homes of the people. Such a course would be a worthy and pleasing preparatory step for the work of the primary school, in as much as these exercises have a tendency to cultivate the powers of observation, memory, and self-activity.

It will be observed that from about the sixth to the fourteenth or fifteenth year, girls, all other things being equal, are readier in comprehension, easier in expressing their ideas, and clearer in appreciation of what is good and beautiful, than boys. The animal spirits of the latter are as yet outside the control of a sufficiently cultivated will power, and are, therefore, constantly interfering with the intellectual and moral development, thus preventing boys from keeping an even pace with the girls.

Some teachers in overlooking this psychological fact, are guilty, ocassionally, of grave injustice by giving undue credit to female pupils to the detriment of the male portion of the school. Such mistakes not only recoil frequently upon the teacher with painful effects, but may also engender in the hearts of his pupils undue vanity on the one side and discouragement and bitterness on the other.

With the approach of more mature years, the intellectual and moral development of each sex begins to follow well defined and distinct lines, which, however distinct from one another, are yet parallel in such a manner as to exclude any claim of superiority of one over the other.

Now is the time when parents and teachers ought to have a clear comprehension of the ultimate aims and destiny of the respective sexes. Both may continue to study together, as they have done in the lower grades. In fact, the continuation of the so-called "Mixed system" or co-education is to be urged for various reasons, the chiefs of which are, the wholesome restraint, which they exercise upon each other, and the emulation excited by the desire of each sex to appear in as favorable a light as possible in the eyes of the opposite sex. Man and woman, however, have to operate in different spheres of activity. One can never be substituted successfully for the other without sacrifice of some of the noblest features that distinguish each sex from the other.

The focus of woman's activity ought to be the home and family circle, from which, as from a safe anchorage she may extend the sphere of her usefulness and influence into as wide circles as her capacities and circumstances may permit. She may follow some occupation or profession, in the arts, in literature, in medicine. in education, etc., but any extension of her activities at the expense of her domestic virtues and duties, and at the sacrifice of the prestige of true and noble womanhood, would be too dearly paid for.

These considerations make it essential to have young women brought up, if not under the exclusive, at least under the controlling, influence of lady teachers or guardians, and above all, of mothers. There should be attached to every school, whether of the common or higher grade, some lady teacher, or a matron, to keep in touch with the girls; for there are things to be seen to in every school, that are beyond the direct reach of a male teacher.

The man's sphere of activity extends far beyond the home circle, in fact, the greater part of his life's work lies outside of it. He should gather from the outside the honey of comfort and prosperity and bring it into the hive of his home; but the establishment of a sphere of usefullness, reputation, and influence for the good of society at large, ought to constitute the chief portion of his life's work. Professional as well as general information and efficiency, reliability of character, self-reliance, etc., are necessary requisites for the successful man of business, trade, or profession.

These qualities must be cultivated at the paternal hearth and in school. Lady teachers may be successful with boys up to ten or twelve years of age, but after that age boys and young men need the guidance, instruction, and above all, the example of male teachers. A mother's influence at the home will be forever a guiding star to a true boy, but in school the young man recognizes authority that differs from him only in degree, but not in kind.

Of the higher branches of education, girls may study to a great advantage language, literature, music, fine arts, physiology, especially with hygienic application, psychology, especially in its relation to child-study, natural and domestic science, history, geography, etc. Boys, on the other hand, would find, besides the studies just mentioned, in higher mathematics and its applications, as for instance astronomy, engineering, etc., a field more suitable to them than to girls.

Manual labor, appropriate to the respective sexes, should constitute an essential part of all home and school education; for education can never be considered complete until this is judiciously attended to. The education of the hand, is as essential to the wellbeing of any man and woman, as the education of the head and the heart.

PHYSICAL CONDITION.

Although it is not to be expected that parents and teachers should possess a physician's acquaintance with the human body, enough physiological knowledge, however, ought to be at their command to enable them to understand clearly, and treat judiciously the countless varieties and incessant fluctuations of physical child life. Intuition, custom, and experience, may guide mothers to some extent in their treatment of infants, but the rapidly increasing complexity in the development of the young lives presents phenomena that require a careful study, not only as to the cause and general influence, but also as to the most suitable way of dealing with them.

Foremost among such phenomena are those conditions that are comprised under the head of "physical constitution." There are children of a robust body, whose digestive, respiratory, circulatory, and nervous systems are in perfectly normal condition, while again others are subject to temporary or chronic disturbances in one or several of these functions. Parents and teachers should be sufficiently acquainted with hygienic principles governing such matters and be guided by them. The trite saying, that prevention is better than cure, becomes an educational law, the violation of which is too often fraught with serious consequences. Requiring the same amount of endurance in physical labor or in mental strain from a pupil whose constitution is affected by indigestion, nervous disorder, feeble lungs, or general prostration, as from the perfectly healthy child, would be an

act of gross injustice, and might be conducive of serious consequences, even to the shortening of life. Physical culture, gymnastics, baseball games, and college atheletics, if kept within legitimate limits, are features calculated to counteract, in a general measure, the enfeebling tendencies of our modern educational systems.

The sense of sight is one of the most precious gifts of the Creator, and yet by far too little attention is paid to the preservation and cultivation of it. What is the cause of so many spectacled boys and girls as are to be seen in our larger towns and cities? If this phenomenon should keep on increasing at the same ratio as it has begun, we would have, by and by, a generation of short sighted people with a multitude of blind scattered among them. Is it the fault of school rooms where the light strikes the eyes, either from the right and left at the same time, or from the right altogether, or, worst of all, from the front alone? Is it the neglect of some teachers who permit pupils to read or write without consideration of their natural focus? Is it the too lengthy home lessons which must be worked out by inadequate lamp-light? Or is it the continuous change between day, lamp, and electric light, that in our larger cities would make the possession of feline eyes a desirable commodity for man?

Color-blindness, either partial or complete, prevails far more among the youth than even some teachers are aware of. Practice in color discerning, by object-lessons, should be frequently attended to at home and in school. Periodical examinations of the eye sight by some experienced person should be held in every school from the lowest to the highest grades, so that the young people could be properly advised and directed in this important matter.

Next to the eyesight the sense of hearing is another important factor in educational work. Ignorance of the fact that there is a great deal of partial deafness among children,

is the cause of much injustice to them on the part of many parents and teachers. The former are often inclined to reprove or punish children for supposed disobedience, forgetfulness, or carelessness, and teachers charge pupils with inattention or dullness, when the fact is, that a defect in hearing had prevented the child from understanding distinctly what was said. It is not particularly loud talking that is needed, as the sound is heard plainly enough, but distinct articulation of the consonants, and especially of consonants at the beginning and end of words. Some ears are more susceptible to one pitch or key of voice than to another. Teachers ought to cultivate a normal pitch of voice, as near as possible to their own natural key, and in conformity with the acoustics of the schoolroom, so that pupils of slow or difficult hearing may accustom themselves to that pitch and be able to follow with clearer understanding.

A frequent cause of defective hearing is catarrh, brought on by cold feet. Children coming to school in winter, for instance, after having waded through snow, slush, and water, their shoes, stockings, and lower parts of their clothing soaking wet, are often required to sit at their desks with the wet feet in the cold atmosphere near the floor, while the upper space of the room is hot. The reverse should be the case. Colds and catarrhs, and sometimes far more serious consequences ensue. Nature, then, gives the danger signal by causing coughing to be heard in various parts of the schoolroom; the teacher should take the warning and attend to the case at once. I have had children take off their shoes and stockings and sit around the stove until all get dry and warm. Much of the prevailing defect in hearing can be prevented by proper care of colds.

The boxing of ears, or blows on the head, as punishment for offenses, whether inflicted by parents or by teachers, are most criminal, and deserve the severest censure without any

mitigation. I have had pupils whose misfortune of hard hearing could be traced back to such cruelty inflicted, sometime or other, either at home or in school.

Another point of careful consideration for educators presents itself in the growth of children. Whenever parents or teachers notice in a child an abnormal growth in length without proportionate physical development in other directions, must they not take it for granted, that the child will be correspondingly weak in will-power, concentrativeness of purpose, steadiness, perseverance, and moral courage? These deficiencies instead of being recognized as organic, are often punished as if the child could help them. The most frequent course, but also the worst one, is ridicule, scolding, depreciating comparisons with other young people more fortunately organized, even chastisement for slight offenses arising from this physical condition. An India rubber band, if drawn out, must naturally become thinner in proportion to the length. This is precisely the condition of the nervous and muscular system of overgrown children. Give them good food, plenty of exercise, and kindly treatment, and nature will make it all right by and by.

There is another class of unfortunate children, however, upon whom the unstinted sympathies of parents and teachers should be bestowed. I refer to the crippled and deformed. A sympathy that should not be merely personal on the part of the educator, but should be of such a magnetic force as to influence the whole family or school with like feelings and course of action. I have in mind the case of a young man whose limbs had been deformed from childhood, so that he had to crawl upon his knees. After he had been refused admission at several educational institutions, on account of his infirmity, he presented himself at the B Y. Academy, Provo. Here teachers and students vied with each other in tender consideration toward him in his efforts to get an education.

That young man, after several years of successful labors in his chosen avocation, died with blessings upon the institution that gave him a chance for obtaining a respectable livelihood, and left these blessings of gratitude as a sacred heritage to his family.

The physical conditions of a child may be either hereditary or the result of accidental influences. In the former case parents are reminded of the great responsibility resting upon all men in regard to their posterity. The responsibility is enjoined upon humanity in the decree of Jehovah, that "He will visit the sins of the fathers on the children unto the fourth generation of them that hate me." Which teacher has not seen evidences of this terrible fact among the children under his charge? Aside from the workings of heredity, there may be, however, also other influences bearing down upon young lives, even before birth, preventing their little bodies from developing according to the beautiful and faultless designs of the Creator. Nature, if not interfered with in her operations, makes no mal-formations, deformities, or cripples. What care, solicitude, and constant watchfulness toward children is, therefore, required of parents and teachers, in order to give Nature a chance to develop the growing bodies according to the noble design of an allwise Creator, so that they can fill the measure of their creation upon the earth!

MENTAL CAPACITIES.

According to the theory of some evolutionists, all faculties of the mind are only operations of physical forces, which view reduces psychology to a mere branch of physiology. The utter helplessness of the new-born infant and the very gradual awakening of its perceptive faculties seem to sustain, at the first glance, such a proposition. But closer analysis leads to the conclusion that the five senses are mere means

for the conveyance of impressions. Behind the physical mechanism is a receptive, conscious, and directing mind that is endeavoring to familiarize itself with the use of the organs of sense and motion, as an apprentice begins to handle tools and instruments placed before him. Mind is not the product of matter, but inhabits, premeates, and vivifies matter. On entering the body, it brings along capacities that raise the new born infant, notwithstanding its apparent helplessness, far above any of the most advanced animal species.

How did that mind come into possession of capacities entitling it to such possibilities? Did these capacities originate with the mind itself during the embryonic period? If so, the mind with its wonderful capacities would be the result of the physical process of conception, and would have to terminate with the exhaustion of the forces that started them both into activity.

That is the theory of evolution. There is, however, a grander view of the case pointed out to us by the voice of Revelation.

The mind or spirit entered into this mortal sphere from a previous state of existence known to the Latter-day Saints as our "primeval childhood." Our condition in this world is as much the natural consequence of the course pursued in our previous existence, as the life hereafter will be the natural consequence of the course pursued during mortality. This great principle of pre-existence contains the keynote to the doctrine of predestination or rather pre-ordination. God never acts arbitrarily as some sectarians would have us believe, but the shaping of every man's destiny is largely by his free agency in his own hands. Many fall short of it though, or miss it entirely, by neglecting or abusing those endowments and gifts which an allwise Providence has placed at their disposal.

Teachers and parents ought to watch closely the awaken-

ing of the mental faculties of their young charges, for the bent of these powers may be taken as an index of their life's mission.

Perceptive Faculties.

The gradual development of the so-called perceptive faculties, is the first sign of mental activity in child life. These faculties involve mental operations. The eye can no more see for itself than a telescope can become conscious of the grandeur of the starry heavens which it reveals to the observer. Both eye and telescope convey pictures and only pictures. so the ear conveys sounds, and other organs their appropriate impressions. It is the spirit behind the scenes that takes cognizance of all these things, giving each its appropriate interpretation.

The child notices at first only the difference between light and darkness. Recognition o forms and faces follow soon after. Differences in color are not recognized so early. In regard to hearing, only loud and low sounds, that is, the extreme in sound, make much impression, the former having a disturbing, the latter a rather soothing tendency upon the child. The direction whence sounds come, remains, for a long time, undefined in the mind of the infant. Voices are not distinguished till a much later day. The sense of feeling is very acute, but painful and pleasurable sensations are alike forgotten as soon as they are past, there being no memory as yet to assist in their retention. Taste and smell are very slow in taking a part in the physical or mental operations of the young life. These defects in early perception are not on account of imperfect development of the respective organs, for they are as perfect now as they ever will be, but in conseqence of the inexperience of the mind in handling them.

Mothers know intuitively how to assist their infants in using the perceptive faculties. By moving the finger or some

other object before the eyes of the child, the mother teaches it the sense of direction; by singing and speaking words of endearment, she habituates it to recognizing her voice and gradually to distinguish it from that of other persons. Sharp contrasts of light and darkness, sudden and piercing noises, rude awakening from sleep, and impatient shaking in vexation, ought to be carefully avoided; for such untempered changes may be productive of serious disturbances in the physical organism of the child, and are also apt to plant into the yet partially slumbering mind, germs out of which may grow a fruitful crop of evil dispositions and tendencies.

Froebel, by introducing the Kindergarten methods into the educational system, has become a benefactor to the human race. Neither parents nor teachers can afford to remain ignorant of this beautiful aid in education. By it the mental faculties receive a systematic and judicious training during the first period of their development. The eyes learn not only to see but also to observe; the ears are made acquainted with the beautiful in sound; the organs of motion become obedient to a mind capable of useful or entertaining self-occupation; and the whole body is taught to grow more graceful and buoyant.

Imagination.

Through the symptoms of dreaming by the infant, parents are first made aware that a higher faculty of the mind has begun its operation. This is Imagination, the angel of childhood, by the touch of whose wand the most common objects are surrounded with the halo of fairyland. (See page 100.) This faculty, aerial and intangible though it may be, is nevertheless of vast importance by rendering an assistance to the educator without which his best efforts would prove futile. A great mistake is often made in supposing that a child looks upon things and ideas presented before him, in the same light as do his instructors. It never does so. Happy the child

whose imagination illuminates his conceptive world with the roseate hues of purity, affection, and hope; for the germs of virtue, intelligence, and spirituality, find in that kind of light their most favorable condition for sprouting. Blessed the parent or teacher who has discovered the key to the language of child–thought and is enabled to enter the charmed circle where Imaginatiom waits to surrender to him her sway, as he shall gently lead the young mind to the comprehension of the realities of life. Powerful and absolute in its domination, Imagination, of all mental faculties, is still the most susceptible to evil or good influences. A word, a look, yea, apparently the most insignificant thing or occurrence, is often sufficient to cast over the heart of a child a lasting shadow under which prospects for good may wither, or evil germs find a fostering condition.

The Affections.

The next mental faculty in order of development is *affection.* It will be observed that infants but slowly extend their interest beyond their own individual wants. They are of necessity intensely selfish, and hence the saying, that all babies are little savages. But this selfishness discovers by its very intensity those sources from which it derives its gratification; it extends a longing desire toward them and establishes thereby an interest in something beyond self. Thus is opened the channel of affection. From mere gratification of physical wants is evolved pleasure which pre-supposes some degree of mental activity. This is followed by appreciation of kind acts. By smiling, cooing, and offering baby-kisses in return, the child establishes an interchange of feeling between itself and others. Thus is engendered an affection, which may be cultivated by proper education into love for fellowmen and love to God. A heeedless kick may destroy a little sprout, that might have become a mighty oak had it been given a

chance to grow. So also may the first beginnings of affection be destroyed by ignorance, rudeness, or carelessness and the child forced to develop into the mentally crippled conditions of selfishness, misanthropy, or cruelty.

Memory.

The next mental force making itself felt in the process of infant development is *memory*. It is a somewhat passive faculty, in as much as it is engendered only by frequent repetitions or marked force of impressions. Facts of memory may be compared with the figures of a chromo. Their distinctness and completeness depend upon the number of impressions by which they are imprinted upon the mind. Cultivation of habits at the fireside, and frequent repetitions of the lessons in school, are the indispensable means of strengthening the memory. Whatever has been deposited in the memory, remains there, although lost sight of, perhaps, for a long time. Strong emotions, occurrences on the mnemotechnic principle of association of ideas, dreams, or old age, may bring to light again long forgotten memories, proving thereby, that these facts had remained unobserved in the memory, like dust-covered books on the shelves of a library, or old photographs stored away in the attic.

Recollection.

If memory can be compared with a library containing all kinds of books, papers, documents, and prints, arranged with more or less order, *recollection*, the next mental faculty in order of development, would be the librarian, who ought to know at a moment's notice where to find any required object on his catalogue. The cultivation of recollection is one of the essential features of domestic as well as of scholastic education. By far the greater part of all educational effort is the conveying of facts and the training in their applica-

tion. Knowledge of facts is stored up in the memory, but recollection is called upon to furnish the requisite data for the process of application.

This exquisite faculty constitutes by far the greater part of what is commonly called knowledge, and can be cultivated to a degree comparable to the facility with which an expert pianist handles the keys of his instrument. Stored up in the mind are data in regard to persons, things, ideas, places, times, etc., that can be brought up with a spontaneity surpassing comprehension. Many theories have been advanced to explain this interesting phenomenon, but thus far with not very satisfactory results.

Methods for cultivating the power of recollection are a matter of great importance in domestic and scholastic education. It is not to be expected that every parent and teacher should be conversant with the science and art of mnemonics and try to make second Reventlows of his pupils, but exercises for the purposes of "strengthening the memory" are indispensable, especially in the early stages of scholastic, domestic, professional, and business education. Later on, too much "memorizing" is rather detrimental than advantageous to mental progress. Great thinkers in science as well as in business, instead of burdening their minds with the ballast of statistical or other technical data, consult tables, dictionaries, encylopedias, notes, etc., for the desired information.

The capacity for recollection is greatly diversified according to the physical organization of the individual. Phrenologically speaking, this capacity seldom extends harmoniously over all the various organs of perception in the brain. For instance, localities, names, dates, figures, forms, etc., are seldom recalled with equal vividness. Parents and teachers ought therefore to make it their object to discover any specially pronounced capability or defect in this regard, and instead of

paying undue attention to an already well developed tendency, should rather endeavor to cultivate those parts in which recollection appears to encounter great difficulties. Scolding, censure, or other such means of correction are not only useless but absolutely unjust, for the educator is confronted by an organic deficiency rather than by a willful neglect.

Will-Power.

With the awakening of self-activity in the infant, a power begins gradually to make itself manifest which not being as yet under any intellectual control, appears and subsides spasmodically, and is known variously as self-will, stubbornness, humor, contrariness, "spunk," etc. Its real name is *will-power*. The degree of strength or feebleness, continuity or fickleness, of this quality constitutes, as the child advances, the timber, as it were, which the individual seems to be made of. It may be like the willow, soft and pliant, or like the oak, strong and durable, or like intermediate woods, illustrative of various grades of strength and, consequently, value.

This quality is the foundation of what is commonly understood by the term of "character." Realizing the fact that no other mental qualification, whether inherent or inculcated, can take the place of this important power of the soul, parents and teachers should recognize in the cultivation of the will one of the foremost educational problems. Between the necessity of enjoining obedience to given instructions and the cultivation of free agency, is a long series of psychological considerations, all of which stand in so close a relationship to one another that, as in the case of the rainbow colors, it is difficult at first sight to determine where one ends and the other begins. A judicious training in the former contains within itself the elements of the latter; for wise education in school as well as at the fireside knows how to transform the

imperative "Thou shalt" of the training in obedience to the beautiful "I will" of the striving for free agency. The highest aim of true education lies in the endeavor to cultivate the head, heart, and hand, in the knowledge of and in the voluntary obedience to the laws of the True, the Good, and the Beautiful, for therein consists the heaven-inherited right of free agency. Sin, ignorance, and coarseness are moral and intellectual defects and exclude the complete exercise of free agency.

Methods of the cultivation of will-power are treated under the head of "Discipline."

Understanding.

All knowledge consists of concepts which the mind has formulated out of impressions originally received through the senses. The conscious reception of these impressions by the mind is a mystery yet unsolved. We find ourselves here at the confines of the physical and at the border line of the psychical nature of man. The correctness, completeness, and distinctness of all concepts depend upon the capacity for attention and observation. The former is an exercise of will-power, the latter of intellect. In regard to the former, parents and teachers must watch the eyes of the children in order to know if their attention is fixed upon the subject under consideration. Wherever their eyes are there is their mind. Hence the saying, that children hear better with their eyes than with their ears. Observation is the power of concentration of thought upon an object; even as rays of light may be focused by a sun-glass. A painter takes in at a glance more points of detail in a picture than some people would be able to discover unaided in a lifetime. A musician hears beauties in a composition of one of the masters that may remain hidden forever from an uncultivated ear. A well educated mind may form multitudes of sublime concepts by

listening to or reading a discourse suggestive of deep thought and noble sentiments.

Impressions are the prepared, concepts the digested, food of the mind, and therefore, pure or impure, healthy or unhealthy, strong or feeble conditions of the mind depend upon the food which it receives and digests. Herein lies a solemn warning to parents and teachers to watch carefully the impressions which are made upon the young minds under their charge; for out of those impressions grow the concepts that constitute the mental, moral, and spiritual capacities of the human being. Evil habits, false and erroneous ideas, or wrong principles, may develop out of concepts formed in early youth, and produce a harvest to be reaped in tears.

Flippant conversation, trashy literature, obscenity in any form, unguarded or questionable society, and over-indulgence, are the most widely prevailing evils that education has incessantly to contend against. Too many parents, instead of being the natural allies of the conscientious teacher are, in their blind affection for their children, prone to side against him in this warfare. The writer, like many others of his fellow teachers, could enumerate many instances of this kind out of his own experience.

Concepts thus formed do not, however, remain isolated and disconnected in the mind, but, according to the law of association of ideas, group themselves in a more or less systematic manner, and by the law of generalization, give rise to another process, that of forming conclusions. These conclusions are concepts of a second stage of development, in as much as they are not formed directly from impressions received through the senses, but are the offspring of already existing concepts. Thus concepts of persons, plants, playthings, food, clothing, etc., are grouped and generalized in the mind according to certain characteristics observed by the child. All dogs, for instance, may be called *bow wows*, cattle *moo moos*, etc.

During this stage, likes and dislikes are formed. Curiosity is the same phenomenon in the mental life that appetite, hunger and thirst, are in the physical life. Curiosity causes the child to take things to pieces in order to find out what they are made of or what there is in them. If this tendency is not properly taken charge of and directed from the beginning, it is liable to degenerate into wanton destructiveness. The latter always proves educational neglect.

Imagination interferes at this time considerably with the simple process of forming conclusions. Parents ought to direct this tendency into proper channels by telling stories, the morals of which lie within the conceptive powers of the child. Then imagination will be an assisting instead of a disturbing element in the process of forming conclusions.

At this stage of mental development, the child begins to ask questions, innumerable and often perplexing. To get impatient at these manifestations of the spirit of inquiry, which appear under the guise of mere curiosity, would be a serious mistake, as such questions are mostly the result of some process of observation and concept-forming. The child is really seeking assistance in the process of drawing conclusions. Every friend of childhood should be always ready to furnish as nearly as practicable the desired information, and thus contribute to the child's store of ideas and facilitate its progress in thinking. Teachers in school should uphold the principle that questions on the part of the pupils are always in order. To rebuke a child for asking for information on any legitimate subject, is one of the least excusable mistakes a teacher can be guilty of.

Reason.

This mental capacity enables the child to draw conclusions from given premises or concepts. This principle can be carried on in three different ways, adapted to every child intuitively according to the nature of the case.

1.—The process of forming conclusions in regard to the effect or result of a known cause, or its reverse, the tracing of a known effect to its appropriate cause. The former is called *a priori* reasoning, the latter *a posteriori*. For instance: The child is diligent in its lessons because it concludes that this course will procure it a good education. This is *a priori* reasoning. On the other hand, it sees that its teachers and other people are well educated and concludes that these people must have studied hard in their youth. This is *a posteriori* reasoning.

2.—The synthetic process is the endeavor to construct from a single fact a whole series of conclusions, while its opposite, or the analytical process, leads the child to discover from a known series of facts some missing link in the chain, as it were. Illustration: The child follows the synthetic process when it constructs, in kindergarten exercises, houses, bridges, and other objects, from its pile of sticks, blocks, etc., and reasons analytically when it is taught to name or describe the different parts of anything.

3.—The inductive method of reasoning consists in drawing a general conclusion from one or more particular facts. The opposite or deductive method, is the application of a general statement to a particular case. The former process is illustrated by a child concluding, that, as it is required to love, honor, and obey its parents, so all other children ought to do the same. The deductive process would be well illustrated in a child seeing all other children doing a certain thing, should it conclude that it ought to do the same thing also.

DISPOSITIONS.

Among the variety of factors which should govern the modes of treatment of a child in order to assist it in obtaining the greatest amount of good from education, the disposi-

tions demand their full share of consideration. Dispositions are based mainly upon the condition of the nervous system and may in their origin be either accidental or inherited. Parents and teachers have to make it their earnest study to obtain a clear comprehension of the nature and origin of the dispositions of the children under their charge. Dispositions give tone, color, and quality to all other capacities of the child, stimulating here or retarding there; smoldering occasionally or breaking forth in volcanic fury. They are like the weather, difficult of prognostication for the uninitiated, but serving as pointers to the close observer and judicious educator, just as an expert mariner watches the rise and fall of his barometer and other premonitory signs or takes the winds and the seasons into his calculations.

Dispositions are sometimes embraced in the general term of *temperament.* Philosophers have made several classifications of temperament, the most common being the phlegmatic, the melancholic, the sanguine, and the choleric, with several subdivisions. This classification can not claim, however, an absolute superiority over others. The difference of classification is mostly that of nomenclature, at least so far as practical educational purposes are concerned. While temperaments of the phlegmatic and melancholic kind need more stimulating efforts, those of the sanguine and choleric kind require occasionally a check combined with incessant watch-care. A driver must exercise greater care in the management of thoroughbreds than of a quiet and steady-going team.

The idea of "breaking a child's temper" is a pernicious one. You may "break the temper," but you will spoil the child. A temper that might have promised, under proper treatment, to develop into characterful energy and mental force, may, when "broken," assert itself in occasional fits of energy, which, lacking continuity, are destined to become unreliable and in-

effective. Such unfortunate characters, crippled and stunted, are in danger of becoming morose, distrustful, or what is worse, given to lying and deceit. The writer could quote instances of this truth coming from institutions noted for the severity of their discipline.

If dispositions are inherited, still greater wisdom, patience, and kindness are required gradually to train and modify them so as to make them subservient to noble purposes and in harmony with the other qualities of a cultured mind.

ENVIRONMENTS.

If the various conditions which point out the mode of treatment of children have been considered thus far from the standpoint of the child itself, one other condition is yet left for our consideration, a condition that is outside the child, and consists in its environments.

The various phases of environment belong, so to speak, to the department of foreign affairs in the republic of education. An experienced teacher accordingly recognizes in them strong factors, which, marshalled as auxiliaries, may become powerful aids, but neglected, are likely to turn into formidable antagonists.

Seasons.

To arrange the general plan, the daily program, and the kind and number of studies in such a manner as to use the exhilarating temperature of the cooler seasons for the heavier drafts upon the physical and mental powers, is a test of mastership in the educational profession. The necessary relaxation of the summer months should be turned to account by a systematic distribution of leisure, recreation, favorite studies, and preparation for the next season's work.

Politics.

The present condition of American politics being recog-

nized by every thoughtful educator as injurious to the true interests of education, it is the duty of every teacher and parent to watch carefully the rising storm clouds on the political horizon and take such precautionary measures as will prevent his charges from being carried away by the tempest of political passion. For a teacher himself to assume the unenviable role of pronounced partisan in school would be sacrificing the sacredness of his mission, polluting the sanctity of the schoolroom, and betraying his public trust. A thorough acquaintance with the questions of the day, and an impartial representation of them to his pupils, is what each one of them has a right to expect from him.

Locality.

Locality has also much to do with the spirit and mode of treatment of the young. Although natural endowments are, as a rule, independent of locality, the conditions of city life and that of the open country are so widely different, and exercise so varying an influence upon mental and moral development, that parents and teachers have to consider these conditions in their requirements, expectations, and modes of treatment. Children growing up amid the surroundings of city life with its endless varieties of impressions created by persons, things, and incidents, have their powers of observation for good or evil developed in quite a different direction from that of children living among the comparatively monotonous surroundings of the country. The perceptive faculties of the latter often stand in need of stimulation, while those of the former often require not only careful direction but even a restraining mode of treatment.

Social Condition.

There is one environment which demands extreme delicacy of treatment in many instances. This is the social standing of pupils. While on the one hand a teacher may make him-

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self liable to the severe charge of snobbish partiality for the soically better favored children, he may miss it as to the others by a course of boorish rudeness towards pupils accustomed, though poor, to an atmosphere of domestic refinement. Parents of the so-called higher classes, or of the financially more-fortunate, are often inclined to engender, by precept and example, a certain aristocratic spirit that induces their children to consider themselves above their fellow-pupils of poorer families. This grave mistake causes a reaction in the form of discontent with the existing order of things, and hatred against the "upper classes," which feelings are extremely apt to widen the natural breach between the rich and the poor, between labor and capital, and threaten to bring forth, in the next generation, a harvest of griefs and sorrows for both parties. Teachers, that are not mere "lesson givers," will recognize in these conditions a great problem, the solution of which depends largely upon their wise and faithful efforts.

Denominations.

The religious, or rather denominational condition, of a community or of a particular family, is one of the most powerful agencies in the formation of a person's fundamental principles of life. This formation has passed through its incipient stages generally already in infancy. Every sincere parent desires his child to grow up in the religious convictions which he himself believes to be the truest and best for spiritual and moral growth and happiness. He can not, therefore, tolerate any interference with the religious principles of his children on the part of a teacher or anyone else. Teachers in public and in denominational schools ought conscientiously to guard against the violation of this sacred family right, however much their own views may differ from those entertained by some of their pupils. Even a contemptuous

shrug of the shoulders, or a sneering remark about things which the children have been taught at home to hold sacred, are things which no wise or conscientious teacher will ever be guilty of before his pupils.

ORGANIZATIONS.

EDUCATION, in order to become more effective in its operations, is subject to modes of systemization the same as any other great principle of enlightenment and progress. Although systems vary according to the conditions of civilization, countries, times, localities, and purposes, there is observable nevertheless, a unifying tendency toward the attainment of ulterior aims; toward the adoption of a universal system, containing within itself the elements that constitute that happy condition of mankind looked forward to by all of us as something to be realized in the Millennial reign.

All modes, systems, laws, and endeavors in this connection are, however, empirical and experimental, notwithstanding psychological foundations claimed by educators for their particular theories and the logical deductions therefrom by which they seek to build upon those foundations.

Man will have to keep on experimenting and prospecting, so to speak, in educational systems and organizations, as well as in everything else mundane, finding "here a little and there a little, line upon line, and precept upon precept," until he commences to learn the language of that "still small voice" that teaches all truth, and to comprehend it so clearly that to him it will be a constant voice of revelation.

The stars that have shone thus far upon the educational firmament from ancient times until these latter days, will then fade away in the light of the rising sun of eternal truth, and mankind shall have on earth an educational system such as is now already enjoyed by the children that are in heaven.

CHAPTER I.

PRIVATE TUTOR SYSTEM.

THERE is no system known to us that has not its advantages and disadvantages. It is from this point of view that all representation concerning any system ought to be made.

The Private Tutor System is the system according to which individual pupils may enjoy exclusively the privilege of a special teacher, either for a particular course of studies, supplementary or additional to public instruction, or for the entire field of elementary and preparatory education. Royalty and the aristocracy of birth and wealth indulge largely in this mode of education. In some instances the adoption of such a course is dictated by state policy, in others by the necessity of "catching up" for the requirements of a pending examination, while in still others nothing but snobbish vanity suggests the exclusiveness.

Specialties in music, fine arts, languages, and all technical accomplishments depend largely for their cultivation, as yet, upon tutor instruction, although efforts are being made to systematize instructions in these branches by the establishment of special institutions for such purposes; as for instance, conservatories of music, polytechnic and agricultural schools, schools for domestic science and household work, etc. Private tutors, however, can never be dispensed with entirely; for conditions of localities, times, environments, and individual capacities and needs are diversified to such an extent as to make the establishment of a system dispensing with the necessity for tutorage in all cases, an absolute impossibility.

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The great advantage of the private tutor system consists in the fact that the teacher is enabled not only to concentrate his entire attention upon the comparatively few pupils under his charge, but also to arrange his subject matter and mode of treatment more in accordance with the individualities of his pupils. He can, moreover, study and influence the development of their moral and intellectual capacities with greater care, and can cultivate a thoroughness which, when equalled in public institutions, depends far less upon the teacher's efforts than upon the pupil's own resolution.

There are some dark lines in this otherwise bright picture of private tutorage. In the first place, the selection of an efficient and suitable tutor is subject to so many eventualities that too frequently serious mistakes are made both in regard to professional efficiency, and what is worse, in regard to moral trustworthiness. In the former instance, much precious time is often wasted before the insufficiency of the tutor is discovered, and sometimes the discovery is not made until after time, means, and opportunities have been irretrievably lost. In the latter case the danger is greater yet, in as much as the evil influences of an immoral and untrustworthy character make themselves felt only when it is too late to repair the damage.

Another serious drawback connected with private tutorage is found on the part of the pupils themselves. Having but limited opportunity of comparing themselves in regard to effort and progress with other students of their grade, they are apt to fall into the error of self-sufficiency and conceit, which are conditions adverse to real progress, falling like mildew upon the soul, and hindering all mental growth. This unfortunate disposition in a pupil may be cured sometimes by the painful shaking up which he is sure to get when he seeks entrance into a public institution of learning, or when he is brought in contact with the requirements of

practical life; but in most instances the crippled condition of a self-conceited mind becomes chronic,—apparent in all its absurdity to everybody except to the unfortunate victim himself.

Judicious tutors, therefore, take pains to bring their pupils into frequent contact with other students of the same grade, arousing thereby a spirit of emulation and presenting them with a common standard of efficiency by affording them opportunities for comparison.

The private tutor system, taken at its best, can never be more than supplementary to public education, and must, therefore, remain subordinate to it, and, perhaps, it ought even to be made subject to it, to be regulated, systematized, and controlled by legislative enactments in the interest of the students as well as of the studies pursued.

CHAPTER II.

The Public School System.

The gradual formation of a public school system constitutes, under its various forms and grades of development, one of the most important factors in human progress, and engages as such the earnest consideration of philosophers, educators, statesmen, patriots, and lovers of their race. The time has come when the educational interests will demand a lion's share of the labors of legislative bodies, and the largest canals from the main stream of a nation's revenues must be directed into the educational regions.

True to its Angelo-Saxon origin, the United States has kept apace with the Germanic and Scandinavian families of nations in the matter of education, even bidding fair to take the lead by and by, if older nations do not make haste to emancipate themselves from the stereotyped forms of scholasticism.

The survey for a grand educational system of the future has been made, the stakes are driven, and the work has begun in various sections, and so successfully too as to enable local operations to be carried on here and there on a small scale, while along the old roads temporary improvements stimulate thinking minds for renewed exertions. These exertions will never cease any more, until the work is carried on along the new lines throughout.

The vast progress made in the modes of public instructions, in the laws for regulating them, in the financial support extended to them, and in the devotion exhibited toward them, is a prophecy of a glorious future in which education is destined to perform an important mission for the amelioration of the human race.

Our own country is to be the standard bearer for that mission, and will, no doubt, discharge that duty with a faithfulness worthy of her antecedents.

There are, however, dangers lurking alongside the path leading to that glorious destiny, dangers which must be guarded against and avoided, and every teacher ought to be found in the vanguard to give the danger signal wherever needed.

Broad as the laws are that regulate our public school system, they are by far, not yet perfect and their very liberality exposes them to divers influences for evil.

Among the first of these evil influences is *politics*. Politics is necessary and, therefore, good in its place, but in education it is a curse, pure and simple, every time.

To make the appointment of teachers and educational officers dependent upon party proclivities, is not only preposterous but actually injurious to the best interests of education. All good citizens of whatever political inclination should unitedly protest against such attempts and denouce them as treason against the welfare of the people.

Professional fitness, intellectual as well as moral, should be forever the only criterion for officers and teachers. Upon this basis a public system of education may be built up that will invite the devotion of the best talents and noblest elements from among the people, and provide the rising generation with worthy examples of imitation, safe counselors, and wise leaders. Stability will take the place of unreliable fluctuations characterizing our present educational affairs. The attainment of knowledge will be accompanied by a careful cultivation of character, which constitutes the best guarantee for the maintenance of the free institutions of our country; for with teachers of sterling character the waves of political turmoil and corruption will dash harmless against the steps of the educational sanctuary.

Another danger threatens the healthful progress of education in our country, viz: the rapidly spreading epidemic of infidelity that at the present time under the new disguise of agnosticism is sweeping over the civilized nations of the earth.

The unsectarian character of our educational system is a safeguard against attempts of any denomination to gain control over the public schools of the land to the injury or exclusions of other beliefs. In thus carefully guarding pupils against sectarianism, the law but feebly protects them against the common enemy of all religion.

To counteract the possible results growing out of the insiduous influences exercised by infidel or so-called agnostic teachers, a negative provision, that no infidelity shall be

taught in the public schools, has been incorporated into the school law. Just as well try to keep the chilling frost out of a flower garden by putting a rail fence around it.

This great defect in our public school system can be remedied only by providing for religious instructions in some way. I respectfully suggest that the privilege be extended to every religious denomination of a district, to instruct in their faith their own children attending such school, at a certain hour every day, and under such regulations as the legislature and the local school board may prescribe.

It is very questionable, however, that this proposition will meet with much favor just now, but it is a point that must obtain general recognition sooner or later.

THE UNIVERSITY OF UTAH.

The history, aims, and present condition of this apex of the pyramidical structure of our public school system, is best illustrated by subjoined extracts from a contribution to "The American University Magazine," of June, 1895.

THE UNIVERSITY OF UTAH.

By George Q. Coray, B. S. C., Librarian of the University.

"A good history of the University of Utah, when such shall be written, will be a pretty good philosophical history of the Mormon people up to this date. At the beginning of their colonizing labors, they acquired the excellent habit of associating inseparably the problem of education with the serious questions of government, religion, and the practical affairs of life. With Brigham Young, the recognized founder of the commonwealth, higher education was almost a mania. His first notions on the subject, as they have been handed down, indicated clearly the bent of his mind, and what the character of his labors might have been had he lived a little later in the Territory's history; they showed that he believed in

education as a necessary auxiliary of both government and religion. Notwithstanding the fact that his own educational acquirements were extremely meager, he had measured pretty accurately the power of knowledge over ignorance, all else being equal, and his transcendent ability was recognized by men of learning.

Under such leadership, it might almost be assumed that the scheme of a system of higher education in Utah was coexistent with the arrival of the pioneers, which was, indeed, the signal for the beginning of civilization in the great West.

On the sixth day after the first arrival the ground for the Salt Lake Temple, since errected at a cost of several millions of dollars, was solemnly located and set apart, and the general plan of the city as it now stands was decided upon. Though no specific mention of the University has been discovered in the scraps of record and tradition preserved from that eventful week, subsequent actions of the great pioneer, whose energy and genius were the mainspring of the whole marvelous performance, prove conclusively that a scheme of education such as had never before been attempted was in his mind, and must have had a place in the original plan. On this point, it is enough to say that three months after the resting of the pilgrims from their wilderness expedition, a school was in successful operation for the instruction of children; and among the first documents which Brigham Young signed, as head of the provisional government of the new commonwealth, was an act incorporating "The University of the State of Deseret." This was done February 28, 1850, about two years and a half after the arrival of the pioneer company. By the terms of this charter, the said University was to be located in Salt Lake City, and was to receive an annual appropriation of $5,000 from the public treasury. The control of the institution was invested in a

chancellor and a board of twelve regents, to be elected annually by the Legislature. A treasurer was likewise chosen. An indication of the importance which the founders attached to these offices appears in the provision requiring the chancellor and regents to qualify with a bond of ten thousand dollars each; while the bond exacted from the treasurer was in the sum of one hundred thousand. It is quite evident that whatever of frailty or incapacity may have manifested itself in the earlier progress of the institution, there was no spirit of trifling amongst its designers. The same Legislature which created the charter elected a chancellor, and a board of regents. The first meeting of the regents was held March 13, 1850. At this session, a committee was appointed to officiate with Governor Young in the selection of a site for the permanent home of the University, and also to choose locations for "primary schools," to operate as feeders to the "parent school," as it was called.

The first opening of the "parent school" seems to have been effected in the fall succeeding its incorporation, a beginning which for meagerness of detail might also compete with the first opening of Harvard or Yale. But the whole story, so far as the designers were concerned, was not in the beginning, as appears in the following paragraph from Governor Young's message to the Legislature which met in December of the same year:

"Under the fostering care of the government, the subject of education is fast assuming an importance that will reflect great credit upon our exertions. The Board of Chancellors and Regents of the University have already established schools in various parts of the state without incurring any expense to the institution. The enlightened course pursued by the Board will redound to the benefit of the institution, as well as to a general system of education throughout the state, and must certainly meet with your cordial approval, and warrant your encouragement."

Lieutenant J. W. Gunnison makes some interesting references to the subject in his "History of the Mormons," written in Utah about a year later, which throws a flood of light on the hopes then entertained of the future of the University. He says: "In Utah, or Deseret, the arrangements for the cause of education are upon an extensive scale. Hitherto all exertion has necessarily been bestowed upon the means of living, to fence fields, build houses, and tend their crops and herds. But as soon as this pressure slackened we find them appropriating liberally for a University which shall be eminently practical in its character, and designed to teach the useful branches first to all and allow those who have the leisure and means, to acquire the ornamental afterwards. The selected grounds for the University buildings are beautifully located on the first broad terrace of the temple city, and overlook the dwellings of the town." Pursuing his discription the author says: "A large square is to be allotted and fitted to athletic and equestrian exercises; an observatory for practical astronomy and the instruments already collected, are to be freely used to instruct on the grounds. In the several departments of engineering, mechanics, and surveying—the agricultural department, liberally patronized; and the living spoken languages of all peoples, thoroughly taught to the proper students. A peculiar feature in their instruction is the introduction of a 'Parent School' for the heads of families; and at the time of the organization the President (Young), is said to have avowed his intention of attending it as a scholar, which is gladly mentioned as a thing redounding to his praise and showing his strength of character." "Their philosophers," continues the writer in another paragraph, "already aspire to something more than has yet been accomplished, and they state that they shall revolutionize the kingdom of science, and surpass the most learned in mathematics, philosophy, and the sciences of

observation. The geologist and chemist must directly come to them to learn the wonders developed from below and in the mineral kingdom. and the botanist and the naturalist to study the arcana of the principles of life, elaborated in the vegetable and animal. For, having 'sought first the kingdom of God and its righteousness,' they look now for the promise of having all other things and knowledge added; but they sensibly add, that the Lord helps them who help themselves, and their minds will only be quickened to perceive by the most intense industry." In this connection the historian graphically introduces an extract from a public oration of one of the Regents. "Beseeching the whole church to pray the Lord, our Heavenly Father, to send down some of the Regents from the great University of Perfection, as he did to Noah, Moses, and others, to unfold to his servants the principles of wisdom, philosophy, and science, which is truth." "But," the speaker goes on, "what will all the precious things of time—the inventions of man, the records, from Japhet in the Ark to Jonathan in Congress, embracing the wit and gist, the fashions and the folly which grace the libraries of the elite of nations—really be worth to a saint when our Father sends down His Regents, the angels, from the grand library of Zion above, with a copy of the history of eternal lives; the records of worlds; the geneology of the Gods; the philosophy of truth; the names of our spirits from the Lamb's Book of Life; and the songs of the sanctified."

As is thus apparent, the University of Utah owes its origin to the great power of religious fervor; and in this respect the institution is in company with some of the leading universities of the country. Harvard and Yale had similar beginnings, and, like the University of Utah, without it they would not probably have begun when they did, or within the same century.

The great difficulty in the way of the institution at the

time of its opening seems to have been the want of competent teachers.

The original design was to have a separate school for women, consequently only males were first admitted. But this idea was soon abandoned, and the school was thrown open to both sexes.

The school was assuming at least the appearance of success, but two obstacles confronted the regents at this point which experienced educators are in the habit of considering as something prodigious, especially for a young institution. First, there was no money in the treasury and not likely to be any more very soon. Produce was the principal exchange among the people, and in a great measure constituted their tax money. Second, there were no feeders for such a school, and little immediate prospect of sufficient patronage to justify its continuance, consequently the inevitable day of its suspension soon came. But a chancellor and board of regents were, nevertheless, regularly appointed by the Legislature. Meanwhile the board was authorized by an act of the Assembly to appoint a superintendent of primary schools, and throughout the long suspension of fifteen years, their exertions were given to the building up of a public school system throughout the Territory.

In November, 1867, the University work was resumed, and until March, 1869, was kept in successful operation as a commercial school. Under the new regime the University at once assumed a position of prestige and influence. The work was laid out in five courses; preparatory, normal, commercial, scientific, and classical. It was not until the second year, however, that the full system were in operation. The sudden rise of popularity brought at once to the aid of the institution the best educational material of the Territory. Under such auspicious conditions its success seemed to be assured. Liberal appropriations were made from year to

year by the Legislature, and in due time the city deeded to the regents a block of ten acres near the center of trade for a building site. Under this encouragement $20,000 had been expended toward the erection of permanent quarters, when the very existence of the University was suddenly imperilled through a political brawl between the Governor and the Legislature, which resulted in an absolute veto of the biennial appropriation bill. For a time this hostile action seemed to be a death blow to higher education in Utah. The President and professors being first to see the seriousness of the situation, came forward and offered their services without pay, till something could be done to remove the embarrassment. In the meantime the merchants and bankers came to the relief of the institution, and a fund, sufficient to keep the school open till the sitting of the next Legislature, was in a short time placed at the disposal of of the regents. In 1884 the Legislature amended the charter, giving the institution definite power to confer degrees, and in 1892 a new charter was enacted, reducing the membership of the governing board to nine, including the chancellor, and changing the name ot the institution from "The University of Deseret" to "The University of Utah."

The present Board of Regents is a most able body, comprising a number of very prominent men. This board completely sustains the reputation of its predecessors, for marked energy, ability, and a willingness toward personal sacrifice in the interests of the institution placed under its charge.

Thus, from a beginning so small that the entire work of instruction was performed by a single teacher, the institution has grown steadily to its present creditable proportions, with about 500 students enrolled, and a faculty of twenty able specialists, exclusive of the instructors in the Training School for Teachers, the Art Department, and the School for the Deaf. In all, thirty-five teachers are directly engaged in the

work of instruction. The work of the University as now offered includes, besides a three years' preparatory course, and a preparatory normal course of the same extent, regular and full college curricula in General Science, Liberal Arts, Letters, and Mining, each with its own degree, and two courses in advanced normal work, leading to the degrees of Bachelor of Science in Pedagogy, and Bachelor of Letters in Pedagogy. The present site of the University covers an entire city block—ten acres in area. The main building is a large, substantial structure containing the library and reading room, working museum, and the class rooms for general instruction and for the special courses in literature, history, and natural science. The Deseret Museum building, new and handsome, affords a home for the extensive and valuable collections of that institution, beside laboratories, lecture rooms, and offices for the work in physical science. The Deseret Museum, though owned by a private corporation, viz: the Salt Lake Literary and Scientific Association, is of free access for the work of the University. Another large building is used for the work of the Normal Training School, beside serving its special purpose as a school for the deaf. Through an act of the Territorial Legislature, a very incongruous association was effected, by the placing of the instruction of the deaf mutes in charge of the University; it is almost certain, however, that a separation of this department will be made in the very near future. At present, some work in manual training is carried on in connection with the work of the school for the deaf.

But a fairer location and a more commodious home are promised the institution. The general government, by a recent act of Congress, has given for the future University campus a magnificent site of sixty acres on the east bench lying at the foothills of the Wasatch range, overlooking city and valley and lake. A more commodious or more beautiful

place could not be found in the valley of the young and growing University of Utah.

In April, 1894, the University became the recipient of a valuable endowment, the first of its kind in the history of the institution. The Salt Lake Literary and Scientific Association, an educational society of Utah, endowed the chair of Geology in the amount of $60,000, this fund to be kept intact, and the proceeds to be used for the support of the chair named. In addition to this, Dr. John R. Park, about the same time, donated to the University his splendid private library of nearly four thousand volumes, and an extensive collection of natural history specimens, etc. This gift, together with the miscellaneous works of the Territorial library, transferred to the University by act of the Legislature in 1890, have made the University library one of the best in the State.

If now local self interest, and the baneful influence of small politics, can be forced to yield their empire to education, and a line of public policy be adopted to consolidate the scattered interests of higher learning upon one substantial foundation, Utah may easily become the educational centre of the inter-mountain region, which, by the laws of natural and social supremacy, is her just and proper inheritance."

AGRICULTURAL COLLEGE OF UTAH.

The aims and organization of this institution are best represented by subjoined extract from its circular for the academic year 1895–1896.

Establishment of the College.

An Act of Congress, approved July 2, 1892, provided that public lands should be granted to the several states, to the amount of "thirty thousand acres for each senator and representative in Congress," for the establishment and mainten-

ance of an agricultural college in each state. By the terms of the act providing for the admission of Utah as a state, the amount of public lands granted to the Agricultural College of Utah was increased to 200,000 acres.

The national law provides that from the sale of this land there shall be established a perpetual fund "the interest of which shall be inviolably appropriated, by each state which may take and claim the benefit of this act, to the endowment, support, and maintenance of at least one college, where the leading object shall be, without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts, in such manner as the Legislatures of the states may respectively prescribe, in order to promote the liberal pursuits and professions in life." The act forbade the use of any portion of the aforesaid fund, or of the interest thereon, for the purchase, erection, or maintenance of any building or buildings.

This land became available upon the admission of the Territory to statehood.

The Legislature of Utah in 1888, accepted the provisions of the national law by the passage of an act which founded the College, defined its policy, prescribed its work, and indicated its sphere.

Sec. 12.—The course of instruction shall embrace the English language and literature, mathematics, civil engineering, agricultural chemistry, animal and vegetable anatomy and physiology, the veterinary art, entomology, geology, and such other natural sciences as may be prescribed, technology, political, rural, and household economy, horticulture, moral philosophy, history, book-keeping, and especially the application of science and the mechanical arts to practical agriculture in the field.

Sec. 10.—In the appointment of professors, instructors,

and other officers and assistants of said college, and in prescribing the studies and exercises thereof, no partiality or preference shall be shown by the trustees to one sect or religious denomination over another; nor shall anything sectarian be taught therein; and persons engaged in conducting, governing, managing, or controlling said College and its studies and exercises in all its parts, shall faithfully and impartially carry out the provisions of this act for the common good, irrespective of sects or parties, political, or religious.

It is clear that the Agricultural College was founded in the interest of the industrial classes in the several pursuits and professions of life, to give not alone a technical education, but, in the language of the law, a "liberal and practical education." The legislative founders of this institution sought to place within reach of the producing classes, an education that the older institutions had not, as a rule, made provisions for.

The instructional policy of the College is in consonance with the letter and spirit of the laws upon which it was founded. Its courses of instruction represent the five great vocations of the people of Utah: agriculture, the mechanic arts, commerce, and home work.

The act of 1862, says Senator Morrill, "proposed a broad education by colleges, not limited to a superficial and dwarfed training, such as might be had in an industrial school, nor a mere manual training such as might be supplied by a foreman of a workshop, or by a foreman of an experimental farm. If any would have only a school with equal scraps of labor and of instruction, or something other than a college, they would not obey the national law."

Under an act of Congress, approved March 2, 1887, the College receives $15,000 annually for the maintenance of its experimental work in agriculture. This is in charge of the department known as the Agricultural Experiment Station.

Under an act of Congress, approved March 30, 1880, the College received, for its more complete endowment and maintenance, "the sum of fifteen thousand dollars for the year ending June thirtieth, eighteen hundred and ninety." The act provides that this amount shall be increased by $1,000 each year until the annual appropriation reaches $25,000. The amount received under this law for the present year will be $22,000.

The Legislature of 1888 gave $25,000 for buildings. The county of Cache and the town of Logan gave one hundred acres of land on which to locate the College. The legislature of 1890 appropriated $48,000 for apparatus, for the employment of teachers, and for the construction of a house, barn, two laborers' cottages, and an experiment station building. The Legislature of 1892 gave $108,000 for an addition to the College building, for two houses, for apparatus, and for salaries of teachers. The Legislature of 1894 appropriated $15,000 for the purchase of apparatus, for a greenhouse, for a veterinary laboratory, and for the employment of teachers. The Territorial auditor reports the value of the College property now in possession, at the conservative figure of $211,947.

The Constitution framed by the Territorial Convention, for the new State of Utah, provides:

Sec. 4.—The location and establishment by existing laws of the University of Utah and the Agricultural College are hereby confirmed, and all the rights, immunities, franchises, and endowments heretofore granted or conferred, are hereby perpetuated unto said University and College respectively.

Requirements for Admission.

1. Graduates of the Eighth grade of the district schools are permitted to enter the Sub-Freshman year without examination.

2. To enter the Freshman year the student cannot be under fifteen years of a age, and must pass a satisfactory examination in the following subjects using the text named or their equivalents:

1. Reading and Spelling.
2. Geography—Appleton's Higher.
3. Either Physical Geography, Maury's or Houston's, or United States History, Barnes'.
4. Grammar—Maxwell's Higher.
5. Arithmetic—Harper's Second Book.

Students may be admitted without an examination from an accredited high-school, academy, or other institution, if they present certificates of the completion of the subjects named above.

Courses of Study.

1.—*The first two years.*

The first two years of all the four year courses are the same.

The studies and training of these years have been laid out with care; the students are not permitted to vary from the course shown in the outline except as herein provided.

1. Lady students in either course in Domestic Arts take sewing and dressmaking in the freshman year, in the place of shop work in wood and iron, as indicated by the footnote on page 22. In the sophomore year, second term, lady students take lectures on cooking and laboratory practice in cooking in the place of trigonometry and electricity and magnetism; and in the third term, the science of nutrition, and laboratory practice in cooking instead of surveying and elementary mechanics.

2. In the several short courses, the studies of the first two years are varied far enough to meet the requirements of this class of students.

The studies of the first two years are planned to meet the requirements of our most numerous class of students, the majority who attend for two years or less after completing the studies of the district schools, These two years, as now planned in our schedule, provide as broad a culture in a genera lway, and as thorough a preparation for the special courses which follow, as we are at present able to offer. Whatever college course, profession, or occupation the student may afterwards undertake, the first two years as planned represent the best preliminary training the College affords. We cannot assume, therefore, to vary the course further than is indicated above, and students must pursue the studies, or as many of them as they are able to pursue, as here laid down.

The figures denote the number of recitations or the hours of laboratory practice per week.

Courses in Agriculture.

The student of agriculture unceasingly deals with nature, and is thereby brought into daily contact with life and the sciences relating to life. In the management of soils and in the use of tools he comes in contact with physical and mechanical laws, and in the markets, with commercial and political laws. Agriculture deals with more of the sciences than does any other industry; a thorough agricultural education has become more nearly a liberal education, than that necessary to any other industry or profession; and a well educated farmer is also liberally educated as a citizen.

In the course of instruction in agriculture, few studies are involved that are not essential to the most successful farmer. It may be termed a course in the applied sciences.

Heretofore agriculture has been without guiding laws. It is now rapidly becoming the most learned of the industries or professions. The fascination of its living forms and the

certainty of its laws may fairly be expected to attract the highest talent. It is one of the best fields for industrial enterprise and for the development of the highest order of intellectual and physical manhood.

The principal and most profitable industry of the valleys of Utah and adjacent states, for many years to come, will probably be that of farming. We therefore recommend to students generally the agricultural course, which has been especially planned for practical, well-educated, and broad-minded agriculturists.

Course in Mechanical Engineering.

The course in mechanical engineering aims to equip the student with the especial training in pure and applied mathematics that shall qualify him to deal with the engineering problems of his profession. He is made acquainted with engineering practice and thus given a proper ground-work for a professional career.

A thorough course in physics supplements the training in pure and applied mathematics; the subjects of heat, steam-engine, steam-boilers, electricity, etc., added to the two years of elementary physics, are thought to constitute a good scientific basis for the study of engineering.

The shopwork of the course includes carpentry, pattern-making, forging, filing, and machine-tool work.

The work in drawing comprises the solution of problems involving geometric principles and the principles of projection; sketches of machines and accurate drawings of them; shading, tinting, and descriptive geometry.

Course in Civil Engineering.

The instruction in this course extends over a period of four years, and is designed to afford a training of a practical as well as theoretical nature to such students as are preparing

to enter the profession of civil engineering. The course is also intended to qualify young men to fill other positions in life.

In Western America the design and construction of irrigation works, the need of competent managers and superintendents to operate them, and the supervision and control of the public waters, require men trained in body and theory and the practice of hydraulic engineering.

In the construction and operation of municipal works, trained specialists are rapidly taking positions; so that there is reason to hope that in the course of a few years the street supervisors, building and sanitary inspectors, water, sewer, and gas superintendents, and members of the boards of public works in American cities, will be appointed solely on the basis of efficiency in their respective departments.

For the reasons outlined, greater prominence has been given to the studies included in hydraulic and municipal engineering.

Farm Irrigation and Irrigation Engineering.

The College aims to make a specialty of these subjects. As early as the sub-freshman year, lectures on irrigation engineering are given to students in physical geography, in place of much other matter usually studied in that class. Drainage and irrigation, as applied to farms and orchards, are treated at length in the course in agriculture. Irrigation engineering extends over two terms in the civil engineering course. The publications of the College on irrigation represent much original investigation of important problems, and the results are of great value to students. Irrigation as a special course is open to those who desire to investigate this subject with practical ends in view; and it is likely that in the near future a four-year course in Irrigation engineering may be offered.

Commercial Course.

Four years ago, after mature reflection, a commercial course of two years was placed in association with the other courses of the College. This course offered a broader general education than is common in commercial courses. Last year a commercial course of four years was offered, making an entirely new departure in the history of commercial education in this country. This departure was based upon the success of the two years' course and a desire to bring it into harmony with the aim of the institution. This aim is a liberal and practical education for the industrial classes—education for citizenship and for industrial life. No other large industrial class has a more direct and important relation to the material, social, and political life of the nation, and it seems that if a general education should be associated with technical education in agriculture, mechanic arts, civil engineering, and domestic arts, it certainly should be associated with the commercial course. The success of the courses has exceeded expectation. This success is ascribed to the practical character of the technical work, and to the fact that associated with the instruction or other studies which give to the student an enlarged view of his varied relations as a citizen of the state. The course is broad enough to prepare the student for teaching, or for entering upon the study of law.

Course in Domestic Arts.

The course for young women is in general the same as for young men in the four years' course in agriculture, except in the hours devoted to shop, farm, or horticultural work. In the place of these there are special studies adapted to woman's work.

The value and necessity of special training in household economy are too well known to require explanation.

It will be seen that special attention is given to these branches of study which tend to adorn life in the sphere in which they move.

If the place given to horticulture, floriculture, and economic botany, should require explanation, it may be sufficient to say that this line of work has a fascination for all classes, and everywhere claims the admiration and almost the affection of every person of refinement. Household plants and the farm and village garden are always objects of interest and of importance to women, and often the source of physical health, inducing, as they do, exercise in the open air. This does not necessitate the added drudgery of physical work in the garden any further than pleasure may dictate. A special class is taught in floriculture, especially as adapted to window gardening; in the preparation of soil, and in the growth of vegetables and small fruits.

Exercises in the application of the knowledge acquired in the lecture-room are a regular feature of the work. Lectures on chemistry are succeeded by cooking. The cooking exercises are accompanied by practice in table-setting, table-waiting, and presiding at the table as hostess.

A term's work is given to the study of foods, with reference to their special effects on the human system in both health and disease; and about twenty-four lessons on cooking for the sick are offered in the last term.

In dressmaking, gowns are cut out, basted, fitted, draped, trimmed, and entirely finished by the student. Regular practice is given in the care of the machine, and its mechanism is illustrated. The students furnish materials and make their own clothing.

Dairying: Very decided attention is given to this most important field of work, over which woman has general charge. Fortunately, the more exacting work of the dairy now falls to other hands, but the necessity remains for mastery by the women of the philosophy of darying.

A special course of lectures on hygiene is given to the young women of this course.

A term in geometrical drawing and a term in advanced drawing have been included, in order that those students who have a taste for these accomplishments may acquire them.

A term in æsthetics, the science of taste and beauty, and a term of ethics have been added to this course, in the belief that these studies would give culture and refinement, besides furnishing wholesome, mental discipline in the analysis of philosophic theories, and systems of health.

THE DISTRICT SCHOOLS.

The district schools constitute the basis of the educational structure in Utah, and as such demand the combined solicitude, protection, and fostering care of the legislative, judicial, and educational powers of the people.

The common schools reflect, in the average, better than anything else, the intellectual standard of a people. Nations in antiquity as well as in modern times, have produced men and women of great erudition, mighty in intellect, and of wonderful achievements in science, literature, art, statesmanship, strategy, and mechanism, while yet the majority of the people have been left to grovel in ignorance, superstition, misery, and spiritual and temporal servitude.

The enlightenment of the few out of the many creates merely an intellectual aristocracy. That kind may be preferable to the aristocracy of birth, and is certainly superior to the despicable aristocracy of wealth, but it is an aristocracy still, with all its arrogant presumption and assumption of privileges over the rights of the less favored.

A people can realize the full meaning of liberty only when common education is extended, so that every child may have

a chance to acquire a degree of culture that shall give his abilities an even show among his fellow-men.

The drafts upon the public treasury for the various purposes of the great machinery of state management, are sometimes a heavy burden upon the people and constitute the subject of animated discussion by legislators, the public press, and the people generally. Whatever the merits or demerits of many of these items of direct or indirect taxation may be, there is one regarding which no diversity of opinion should exist to weaken the efforts made to carry it to a successful issue. This item is the liberal support of our district schools.

Great nations may spend the greater part of their whole revenue for military purposes as a testimony of the strength of the fragments of barbarism still remaining in our modern civilization. Others may direct it into the channels of material interests and improvements, which is a step higher in the scale; but to spend it for the intellectual and moral advancement of the people, is an investment which anywhere will make more than a hundred fold returns.

Although finances are considered the *nervus rerum* in all public affairs and constitute in educational matters a no less important factor, there is another agent of equal force, that has not received, as yet, so general a recognition as the importance of the case requires; I refer to the moral and intellectual efficiency of teachers.

Erect a magnificent school building and furnish it with all the appurtenances of modern education, and yet the school may prove a failure, because the teachers employed in it do not possess the qualifications which a progressive community has a right to expect from the instructors of its children.

Where rests the blame? Without any circumlocution, I shall answer this question by saying: It rests with the people themselves. There are several causes at work to interfere

with the engagement of efficient teachers, the most prominent among them being politics. As long as the people will consent to the handling of educational affairs in the interest of political parties, so long will the public school be a shuttlecock for politicians, and real merit and professional efficiency come into consideration only so far as they can be made subservient to partisan politics.

The second great obstacle in the advancement of the district school to a higher grade of efficiency, is the annual change of teachers. From among the many disadvantages of this mode of procedure, I select only some of the most glaring.

The system of obliging teachers to perambulate around the country from school to school and of being subject to the whims and political proclivities of trustees, whose tenure of office is also dependent upon partisan preferences, discourages many self-respecting young people whose moral and intellectual endowments would eminently qualify them for the educational profession, and causes them to choose other careers.

It should be the endeavor of school authorities to reach as nearly as possible, permanency of engagement of efficient and trustworthy teachers, by establishing periods of, say, five years of continuous service, after which a teacher should not be discharged except for cause or by mutual agreement.

The short periods during which so many district schools are kept open each year is another drawback to educational interests. Not alone that by three or five months "schooling" a year, the amount of education furnished a child is inadequate to the requirements of the present state of civilization, but that also the kind is in many cases far below the average. The reason for this is plain. Teachers engaging in such schools will be under the necessity either of following some other occupation for the rest of the year in order to

make a living, or of taking up teaching only to fill out the time when work is slack in their other lines of business. In both cases interest, sympathy, and energy are divided, and the school is the heavy loser.

Unfortunately many communities labor under the hallucination that the term "free schools" means running the district school just as long as their share of the school fund will carry it, instead of regarding this allotment only as a subsidy to their own endeavors for its maintenance during the full school year. As soon as this erroneous view can be corrected, a vast step forward will have been made toward getting better teachers and, consequently, better schools.

This imperfect condition of things produces another deteriorating effect. Many teachers, after having become efficient by experience, devotion, and study, are forced eventually to quit the profession for more lucrative pursuits, just when their services have become most valuable. Their places have to be filled by comparatively inexperienced beginners, and thus the mill keeps on grinding, turning out efficient teachers for other professions and everlastingly beginning anew with novices. Education pays the bill.

Let us make it worth while for the best elements from among the educated classes to choose the teacher's profession rather than any other, and then stay with it. Let us raise the standard of moral and intellectual requirements for teachers as high as possible, and make the compensation in proportion.

Whatever superstructure in the shape of high schools and university it may then be desirable to raise upon this foundation, there will never be wanting fine material for it. The general intelligence and sound moral principles of the citizens of Utah, will make themselves felt in the legislative halls, the courts of justice, in every sphere of public activity, and last but not least of all, at the firesides of the people.

HIGH SCHOOLS.

For a long time, the gap between the district schools and the University was periodically sought to be filled by district school teachers who attempted to conduct higher classes, especially in mathematics, but were able to do it only to the detriment of their more legitimate work. Various denominational schools also did some creditable work in this direction. But the real preparatory labor for university courses had to be done at the University itself; for the preparation done elsewhere proved, in too many instances, unsatisfactory.

This necessity and the limited means at disposal proved serious drawbacks to the advancement of our chief educational institution. The necessity of establishing separate High schools as connecting links between the district schools and the University, became, in consequence, apparent to the most casual observer.

To the honor of the Board of Education of Salt Lake City be it said, that they ventured upon the undertaking in the face of formidable financial difficulties, and organized a High school that is a worthy pattern for all schools of the same grade everywhere.

But the defect, spoken of already in connection with the district schools, is yet more serious in its consequences in these High schools. This point is treated upon more explicitely in subjoined contribution of mine to "The Utah University Quarterly" of June, 1895, inserted here by kind permission of the publishers of that periodical.

DENOMINATIONAL TEACHING FOR PUPILS OF HIGH SCHOOL GRADE.

By the General Superintendent of Latter-day Saint Schools.

That the influence of education is paramount to every other agency in the construction and further development of civil-

ized society, goes without saying; and, on that account, the noblest efforts of divines, philosophers, and statesmen, have been engaged in the consideration of this all-important subject. They all have had to follow the principle of a surveyor who starts out to locate a railroad or a canal. He ascertains his starting point and his terminus and then shapes his course according to the conditions of the intervening ground. The starting point, therefore, and the terminus, determine the direction of the whole survey. This is exactly the proposition that confronts education.

What is the ultimate aim? Where is the most suitable starting point? These are questions the solution of which furnishes the keynote for the tendency of the whole course connecting the ends.

Lycurgus considered the cultivation of the material propensities of the citizens of a warlike state, the crowning glory of education, hence his austere training of the youth has become proverbial, as Spartan, until our day. Plato, by his trancendental philosophy, contributed much to the laxity of Grecian morals, while Socrates came nearer to the discovery of the true motive power of education than any philosopher before or after him. There is Seneca, the moralist of refinement, whose educational efforts suffered such a terrible fiasco in his pupil Nero; and Confucius, whose code of ethics, lacking spirituality, laid the foundation of the stereotyped condition of the Chinese. There are also the self-styled, but falsely styled, philosophers of our day, especially of the unphilosophical and rampant evolutionary school with its disintegrating tendencies. This influnce upon the cause of education is not only pronounced in the halls of universities and colleges, but after having established itself also in high schools, is reaching down into the common schools of our land, whence it will enter to the firesides of the people and control, finally, the civilization of the age.

Abraham Johnson, Mayor,
Mt. Pleasant, Utah.

H. M. Warner, B. Pd.

George Cluff, Probate Judge,
Graham Co., Arizona.

Joy W. Dunyon. A. B. Anderson, B Pdg. Wallace W. Billings.

The ultimate tendency of this extreme kind of teaching would lead to the pessimism of the Schopenhauer philosophy, expressible in the simple formula: "Life is not worth living." A philosophy of education with such a conclusion as its outcome, is compelled to look around for some animating principle to give cohesion to its interpretation of life. This modus vivendi is believed to be found in emulation.

Thoughtful educators, however, discovering that this principle is likely to develop into unbridled ambition, have endeavored to check its deteriorating tendency by the introduction of ethics. Now, ethics, without a foundation of positive religion, is itself empirical in its nature, and the outgrowth instead of the shaper of civilization. Ethics, pure and simple, substitutes respectability for character, decorum for virtue, and measures purity of the soul by a utilitarian standard.

This principle of emulation, propped up by the "soft and pliant pillow," ethics, has proven, therefore, an insufficient motive power for education to prepare mankind gradually from generation to generation more thoroughly for its final destiny. This destiny is expressed in the words of the Great Teacher of Nazareth: "Be ye therefore perfect as your Father in heaven is perfect." There is more vitality in these words, spoken by "one having authority," than can be gathered from all the philosophers of ancient and modern times, and education finds in them a surer guide, than the skepticism of agnostics can furnish with its ethics.

But the uncertainty in the matter of final aims is not the only objectionable feature of this mere secular education. There is a greater danger connected with it. According to the educational maxim, that no teacher can give what he does not himself possess, an agnostic or infidel teacher, being devoid of religious faith , can not cultivate it in his pupils.

I speak not here of any particular faith or profession: Sec-

tarian bias should not be considered in the argument. It is much better for a human being to have a mis-directed faith, than to have no faith at all. Faith operates on the same principle as the forces of nature. Light and heat, for instance, when once generated, may be misapplied, occassionally, yet are capable of being put to proper use; when there is no light or heat at all, a proper use is impossible, and their absence may prove of serious consequence in certain emergencies. Thus it is with religious faith. Though misapplied, or degenerated into bigotry, fanaticism, or superstition, it yet may be turned to the comprehension and practice of divine principles of salvation: but when infidelity has taken root in the mind, or skepticism has thrown its withering blight over the heart, a mental condition ensues comparable to consumption in the physical body. Consumption incapacitates a man for physical exertion; skepticism produces the same effect in regard to spiritual efforts.

I, therefore, would sooner see a pupil in the early stages of his school life exposed to the dangers of an infectious disease, and trust to medical treatment or other means for recovery, than to see him exposed to the influence of an atheistic teacher, or one infected with the skepticism of agnostics. The symptoms in the former case are sooner discovered and more easily counteracted, while in the latter instance, they make their appearance mostly when the patient is too far advanced in this malady.

In consideration of these facts, divines of many churches haye emphatically protested against the exclusively secular system of education prevailing in our country, particularly in secondary or high school grades, and have sought a share in the educational interest.

The necessity for this demand is especially apparent in the schools of secondary grades, where the students, in the most susceptible period of their lives, are removed from the purify-

ing influences of the parental hearth. According to the testimony of workers in such schools, corroborated by that of other trustworthy witnesses, the moral standard of a great number of students in some of these institutions is deplorably low. From these schools are expected to issue forth men that are destined to be leaders in state affairs, sciences, arts, commerce, and society, and yet they carry with them the virus of corruption and unbelief. What wonder then, that integrity, purity, and self-sacrifice for the welfare of the public, are supplanted by selfishness, gratification of sensual or low desires, and betrayal of public trust.

To stay this flood of corruption and disregard of the Divine Word, which threatens to overflow the glorious achievements of modern civilization and the institutions of our country, conscientious teachers, and far-seeing statesmen, recognize the necessity of introducing the religious element, cleansed from sectarian prejudices, into at least the secondary departments of our educational system. In lower grades, the children ought to be, and usually are, more truly the subjects of home care. In the institutions of most advanced teaching, the pupils are generally men and women, with at least the lines of their character defined, and, withal, more capable of looking after themselves. If those lines, developed through the schools of lower grade, and the influences of a pure home atmosphere, have been directed toward a God-seeking life, the danger of spiritual dwarfing through subsequent influences will be less alarming. Of all divisions of our public school organization, the High school is least provided for; and it is in the effort to fill this gap in the system, that denominational academies and seminaries flourish as they do. This is the most promising and desirable field for such institutions to work in. The High school student should be urged to seek religious instruction according to the denomination whose doctrines he chooses to follow. The requirement wisely

established by law that in schools maintained by the state, and supported by the taxation of all classes, no sectarian instruction shall be allowed, is no bar to a proper course along this line of necessary culture. Clubs, classes, or other organizations may be established outside of, yet in harmony with, the schools, for the benefit of the pupils and others of sufficiently mature years, by any and all denominations that profess a standing in the community. Religious study can be followed, as the writer knows from ample experience, subject to the same rules of order, attendance, and efforts toward progress, as are required in other branches of study; and all such instruction should be directed toward the exclusion, and the final banishment of the baneful spirit of sectarian animosity. Everyone should be willing to accord to his neighbor's beliefs and practices the respect he desires for his own. Neither secular nor religious duties ought to be neglected; training on each of these lines is essential to the harmonious development of the soul indicated in the admonition of Christ, already quoted.

The realization of so glorious an end is devoutly to be wished; and it would seem that the experiment is worthy the consideration of thinking men. Its success would indicate the dawning of a day of peace in Utah.

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CHAPTER III.

OUR CHURCH SCHOOL SYSTEM.

INTRODUCTION.

WITH a consistency worthy of a better cause, the world at large has persisted in accusing the Mormon people and their leaders, of being not only indifferent but actually opposed to education, which false notion has been nursed and kept alive by reports from men that came into our midst blinded by prejudice, and often impelled by mercenary motives.

To exonerate the Mormon people and their leaders from this vile charge, a few facts bearing upon the case are here presented. They will, I trust, suffice to show not only the baseness of these reports, but will serve to convince every unprejudiced mind of the contrary.

The spirit of education has been engendered in the hearts of Latter-day Saints from the earliest days of the church, by the earnest teachings of the Prophet Joseph Smith himself. He, realizing the lack of education in the days of his own childhood, not only took pains to admonish his followers to avail themselves of every opportunity for getting knowledge, but set the example himself by calling efficient teachers to Kirtland, by the assistance of whom he and other leading men of his people obtained a degree of learning that raised them far above the average, while some of them, as for instance, Professor Orson Pratt, attained great renown in philosophy and mathematics.

When, following the martyrdom of the Prophet, the Saints had been expelled from Nauvoo, and after their long and tedious wanderings across the plains had settled in these

valleys, their new leader, President Brigham Young, made it one of his first concerns to instruct the people, even in the midst of their struggles for the necessities of life, to start schools for their children as best they could. It was not an uncommon thing in those days to see older persons in school going through their lessons just the same as did the children.

It is true, there was not much of a system, there were no text-books, or utensils worth mentioning, and teachers made no pretentions to professional efficiency. Yet in those log houses, many a man and woman, who, since then, by their wisdom and integrity have risen to eminence and influence, found the starting point for their usefulness in later days.

Improvements, however, followed one another in rapid succession. The Legislatures enacted laws for the benefit of common schools; a few professional teachers from abroad found their way to Zion; a Board of Regents for a University was organized; the Seventies started a series of lectures in their assembly hall; articles on educational subjects appeared frequently in the Deseret News; more suitable buildings, answering the double purpose of meetinghouse and schoolroom, were erected; and a more systematic course of teaching, as indicated by newly imported school books, took the place of the primitive and promiscuous style of "keeping school."

Slow as these successive steps may have appeared to an impatient educator, they were the natural outgrowth of the conditions surrounding the people, and are far too much to the credit of the struggling pioneers, to give any color of truth to the unjust charge of willful neglect.

Whatever defects of practice may be pointed out in that period of our educational history, the fundamental principles of Latter-day Saint education were as plainly marked then as they are now, viz: a religious foundation, consisting of reverence for, and obedience to, the revealed Word of God,

and a living testimony of the divinity of the Latter-day Work. The immediate and practical use of school-room acquirements, the pursuance of science, literature, and art, with careful avoidance, as far as possible, of the human adulterations in them; the formation of character for integrity, truthfulness, chastity, love, and independence; and finally a close connection between school and fireside.

These principles were inculcated, not only in most of our common schools, but also in Sunday schools, Mutual Improvement Associations, and Primaries, of which institutions, more will be said hereafter under their respective heads. In addition to this, special theological classes under the name of "The School of the Prophets" were organized in several leading localities and conducted by the authorities of the church. In fact, there is no people known to history that has ever manifested the spirit of education to so marked an extent as the Latter-day Saints. This assertion may appear presumptuous to one that is accustomed to value things only according to the display they make as to number, size, outward appearance, or popularity; but a close observer recognizes the value of a tiny oak sapling in contra-distinction to that of a full-grown corn-stalk.

After all these struggles, the time finally arrived, when the educational ideas that had gradually developed among our people, could assume definite shape and materialize in the the form of institutions of learning. To this end, President Brigham Young, by a deed of trust, executed October 16, 1875, organized the Brigham Young Academy, at Provo; and one year later he founded the Brigham Young College, at Logan, handsomely endowing both institutions from his own means, and outlining in some measure the spirit and mode of instructions to be pursued in them. Thus was created a nucleus around which a system of schools could be grouped as soon as these parent institutions should demonstrate to the

people the advantages of the special kind of training to be given therein.

The organization of similar schools soon followed at Salt Lake City, Fillmore, St. George, and Ephraim. After fourteen years of experience in these several schools, it was decided by President Wilford Woodruff (in behalf of the Quorum of the Twelve Apostles,) to organize a General Board of Education of the Church of Jesus Christ of Latter-day Saints, under whose leadership a general system of church schools was to be organized. This action brought things to a focus. From the center thus established issued vivifying impulses which haye inspired the founding of academies and seminaries all over Utah and in adjacent States and Territories; and the work, thus begun in faith, carried on in devotion, and supported by generous sacrifices, will extend its ramifications into every hamlet in Zion, and shed the luster of its benign influence upon every fireside of the Saints.

God speed the work.

AUTHORITIES.

The General Board of Education, consisting of nine members, appointed by the Quorum of the Twelve Apostles, was organized June 8, 1888. The first act of this body was to issue on the above date a circular signed by President Wilford Woodruff, and addressed to all Stake Presidents, as chairman, instructing them to organize a Stake Board of Education to facilitate and superintend the establishment and conduct of church schools in their respective Stakes.

The appointment of a general Superintendent of Latter-day Saints' Schools and of a Church Board of Examiners soon followed, so that the new organization might be in complete working order.

The results of this new order of things began soon to make themselves felt not only throughout Utah, but in Idaho,

Arizona, Colorado, New Mexico, and even as far as Old Mexico in the south, and Canada in the north. Colleges, Academies, Seminaries, and Religion Classes sprang into existence, and some of these of the Intermediate Grade multiplied very rapidly, reaching the number of forty within three years, with over 7,000 students, and 119 teachers.

The General Board issued several circulars for the information of the public, the guidance of boards and faculties, and the instruction of teachers, in regard to their respective duties and requirements.

By arrangement of the General Board, information and instruction in regard to church school matters were to be published periodically, in the Juvenile Instructor, as official organ, under the head of "*Church School Papers*", by the General Superintendent.

Standards of efficiency for teachers of the various grades and courses were determined by the Board of Examiners, and submitted to and approved by the General Board, subject to such modifications as circumstances and the progress of the work might make necessary.

Annual licenses to teach one year are issued for professors and teachers of any grade. These are not to be extended without consent of the President of the Board, and then only in exceptional cases. After the first year's service, teachers are required to pass examination before the Board of Examiners who issue "Standing Certificates" or "Diplomas" according to the grade passed in. Diplomas for recognized institutions of learning, presented by candidates, receive due consideration in the matter of corresponding branches of study.

By petition of the General Board of Education, the Church sometimes makes appropriations for the assistance of the Stake Boards in the maintenance of schools in their respective Stakes. The attendance in church schools is not de-

signed to be exclusive for such as can afford the tuition. It is desirable to bring it within the reach of the poorest in the land, if possible. Schools can never be self-supporting institutions. The stress of competition is too great for any institution to grow without endowments or public taxation. Our church schools thus far have not the former and can never have the assistance of the latter, hence the necessity of occasional appropriations by the Church. It is expected, however, that every stake or locality, maintaining a church school, will do its utmost to carry on the work from its own resources, before calling on the General Board for assistance in current expenses or for building purposes.

The various Church boards of education are expected to hold regular quarterly meetings at fixed dates, besides special meetings whenever ocassions shall require, keeping careful records of all proceedings, which records are subject to the inspection of the General Superintendent during his periodical visits.

The faculties of the Church schools are to hold regular weekly meetings, the day and hour to be as punctually observed as in the case of any branch of study on the daily program. Their respective Boards ought to be made acquainted with the time so as to enable any member to attend whenever convenient and get the information he may desire. Such member, however, has not the right to interrupt the proceedings. Upon representation of the Principal, or any member of the Board in cases of serious misdemeanor beyond the jurisdiction of the regular school discipline, an *Academic Council* may be called by the President of the Board. This council should consist of at least three members of the Board and of the whole faculty, and be presided over by the President of the Board or any member of the Board whom he may designate. The defendant has the right of appeal to the General Board of Education. Expulsion from

any church school by decision of an Academic Council would exclude the offender from entrance into any other church school, unless he obtains pardon from the Council that expelled him.

It is the duty of the General Superintendent to visit each Church school at least once a year, examine the records, meet with the Faculties, with the respective Boards, address public assemblies in the interest of our educational system, maintain a correspondence with each Principal during each term, and collect annually the statistical and financial reports from all the schools, compiling them and making a summary for the information of the General Board.

As the members of the General Board are submitted to the General conferences of the Church in April and October of each year for acceptance or rejection, so every Stake Board is to be voted for in like manner at quarterly Stake conferences, and where local or Seminary Boards are organized, the same is to be done with them at the respective Ward conferences.

The various Stake Boards are also instructed to appoint visiting committees whose duty it is to visit their respective schools at least once each term during one whole day, examine the records, meet with the faculty in special session if they should desire to do so, and make a written report to their board concerning the condition of the school as they find it. Besides this official visit by the visiting committee, every member of the board is expected to pay occasional visits to the school and to inform itself about its affairs, and to do everything in his power to advance the interests of the school. Every board should have at least one lady member.

The principals of Church schools are held responsible for the spiritual, moral, and intellectual condition and progress of their respective institutions. In view of this fact, the

selection of principals and teachers is a matter of great moment, and the General Superintendent has strict instructions to guard, with the most earnest solicitude, the entrance into our Church school system of any undesirable elements. Boards of education are instructed to have also a matron appointed for their respective institutions to give such instructions of a moral and physical nature to the lady-students as may be deemed most suitable for their sex. Modes of instruction and discipline are thus provided, which, by combining scholastic with domestic education, are likely to secure to our students an intellectual, moral, and spiritual training, that qualifies them for the requirements of practical life and for the attainment of the highest spiritual aspirations.

Unsound religious notions, partisan politics, and impure influences of all kinds are guarded against in our schools with the utmost rigor, although there is observed, on the other hand, a spirit of broad liberty which has enabled hundreds of students not of our faith to avail themselves of the benefits of our educational system to their advantage and fullest satisfaction. Parents, therefore, may entrust their sons and daughters with perfect confidence to our keeping, and can be assured, that their children will be looked after in and out of school with a solicitude which even the domestic hearth, in some instances, may not be able to equal.

GRADES OF SCHOOLS.

The difficulties in the way of successfully carrying out the ideas of the General Board were chiefly of a financial nature. The funds available for appropriations to assist the schools were not adequate to the rapidly increasing demands. The people, however, became aroused to the necessity of educating their children according to methods more in harmony with the spirit of the Gospel, and so schools of all grades flourished for a few years.

But after the inauguration of the public free school system with its improved plans of instruction, the necessity of church schools of the primary and intermediate grades became less urgent, the more so as many of the denominational schools above alluded to, succumbed to the change of affairs. The main reason, however, for discontinuing our seminaries, and some Stake academies of the intermediate grade, is to be found in the public school system itself. By wise legislation it is provided, that the public schools shall be kept free from partisan politics, sectarian influences, and the inculcation of infidel theories. These sound restrictions guarantee in some measure at least to the children of our people, a so-called common English education without the bias of sectarianism or the negative tendencies of atheism.

The curriculum of the district schools covers in fact all the branches, except Theology, that were taught in the Church schools of the primary and intermediate grades. The existence of the latter ceased, therefore, to be a necessity, and pupils were advised to avail themselves ot the privileges of our public school system. Provisions for instruction in Theology, judiciously excluded from the public schools, were made by the establishment of Religion Classes, outside and independent ot the regular school work. This topic will be treated under a special head hereafter.

Colleges.

Appreciating the earnest efforts of the Regency of the University of Utah to raise the institution under their charge to a standard of scientific and literary efficiency second to none in the West, the General Board of Education, by agreement with the Regency, founded a chair of Geology at the State University with the right to appoint the professor for it.

It was also concluded by the General Board to authorize

the three existing colleges of our Church school organization, viz: the Brigham Young Academy. at Provo, the Brigham Young College, at Logan, and the Latter-day Saints' College, at Salt Lake City, to pursue collegiate courses in specified sciences, and other branches of knowledge, and thus form, as it were, the climax of the scholastic part of our educational system.

The work of these three institutions is so closely interwoven with the development of our educational system, as a whole, that an outline of the history of their development, without special reference to each of them, would be extremely fragmentary and in some measure even incomprehensible. It is, therefore, essential to make the reader somewhat acquainted with these institutions, and to do so I insert here the historical reviews and some specifications of each, as they appear in their respective circulars.

BRIGHAM YOUNG ACADEMY.

Historical.

With a view to counteract the tendency of modern education toward infidelity, President Brigham Young did all in his power to introduce a system of training that should include the principles of the Gospel, the germ of which system was planted in the founding of the Brigham Young Academy. In the deed of trust, executed October 16, 1875, it is expressly set forth that the Bible and other standard works of the Church shall be among the regular text-books, and that nothing shall be taught in any way conflicting with the principles of the Gospel.

The first Board of Trustees consisted of seven members, appointed for life.

A preliminary session of the Academy was inaugurated soon after its establishment, but the first academic year commenced August 21, 1876, since which time it has not only

educated teachers for itself, but largely supplied the district schools in this State, and many in adjoining states and territories. Its last great work has been to furnish principals and assistant teachers for stake academies and L. D. S. institutions throughout Zion. It would probably be difficult to find another institution, which, in so short a time, has become the alma mater of so wide a system of education.

The history of the institution is one of constant increase of efficiency in its corps of instructors on the one hand, opposed, on the other, by a series of financial embarrassments meeting it at nearly every step of its progress. It has from the first been somewhat inadequate in its accommodations. Its first location on Centre street was in a building erected for commercial and theatrical purposes. By the opening of the eighth academic year, two commodious additions had been completed; but scarcely had the new rooms been in use six months, when, on the night of January 24, 1884, the entire structure was destroyed by fire. There being no insurance, it was a total loss, and one which the Academy, depending as it did, almost solely upon the tuition fees, could ill afford to sustain. However, only one day of the regular session was lost by the catastrophe; for through the energetic action of the Board and Faculty, and the kindness of its patrons, suitable quarters for the remaining two terms were immediately secured.

The year following, about two-thirds of the large Z. C. M. I. warehouse was leased and subdivided according to the wants of the institution into eleven rooms, with capacity for the accommodation of over four hundred students, and better suited in many respects than was the old building.

Another historical feature of this progressive institution was inaugurated in 1890, when the former trustees, executors, heirs, and assigns of Brigham Young, conveyed to a new Board of Trustees, all the real estate held by the former

trustees, giving them power to sell the same for the benefit of the Academy, and authority to fill all vacancies that might occur in the Board of Trustees.

At the opening of the second semester of the year 1891–2, the school left its old quarters in the Z. C. M. I. building and entered its present commodious home. Some important changes made possible by the new building and necessary growing demands of the school were now inaugurated. The corps of instructors was increased, the regular work of each teacher was made more special, the courses were extended to cover four years, and degrees were offered to regular graduates.

SPECIAL ORGANIZATIONS.

The Department of Music.

With a view to meet the growing demands for instructions in instrumental and vocal music, the Brigham Young Academy has engaged additional teachers and is now prepared to offer thorough courses in all three branches. First: Vocal Music and Voice culture; second: Instrumental Music; third: Church Organ Music.

The courses offered are as follows: First and second semesters. *a*, Sight Reading; *b*, Harmony Simplified; *c*, Theory and composition of Music, (continues through the year.); *d*, Piano Technic; *e*, Church Organ; *f*, Voice Culture, (continues throughout the year); *g*, Phrasing and Expression. Concerts and musical recitals are occasionally held for the purpose of affording students the necessary practice.

Normal Courses for M. I. Officers.

This course is established for the purpose of affording the officers and members of the Mutual Improvement Associations instructions in proper methods of conducting meetings, methods of conducting special classes, and of affording them

opportunities for such studies as will better prepare them for their responsible duties. The Mutual Improvement Associations are recognized as among the best factors for the proper instruction of the young, and anything which tends to their betterment, tends to the betterment of the young people. There will be but one class conducted per year, beginning October 21st, and continuing twenty weeks. Instructions are given in home preparations; presentation of preparations; preparations for holding meetings; conducting meetings; managing recreations; creating finances; keeping records; making reports.

In addition to these the students are permitted to elect two regular courses in the High School, or in any other department of the Academy. This course is under the immediate direction of the Presidency of the Young Men's Mutual Improvement Association.

Normal Course of Instruction for Sunday School Teachers and Officers.

Realizing the great importance of the Sunday school in the religious and moral training of the young, and realizing, too, the necessity of having trained teachers for this important work, the Academy offers a Normal course for the preparation of Sunday school teachers and officers as follows: Instructions in the organization and management of Sunday schools; in the object and aim of Sunday schools; in the qualifications of teachers. in methods of organizing and conducting classes; in the methods of teaching and training children; in child-study. In addition to this, students in this course are permitted to elect ten hours from any of the courses offered in the Academy. A model Sabbath school is conducted every Sunday in the Academy, in which the methods and principles taught during the week are illustrated in practice. The entire work is under the immediate control of the Deseret Sunday School Union Board.

Young Ladies' M. I. Course.

Instructions are here given in the method of conducting meetings, arranging programs, presenting subjects, adapted to the work laid out in the Young Ladies' Guide. This class is held once a week during the school year. At intervals, joint sessions of the young men's and young ladies' improvement associations are held, in which the proper methods of conducting these meetings are explained and illustrated.

Domestic Organization.

The disciplinary part of the Academy is placed as much as possible in the hands of the students, with the view of developing in them the power of self-government. Obedience to the necessary rules and regulations is enjoined upon all, both in and out of school, but students are taught to yield obedience from a sense of duty and right. As soon as a student demonstrates his inability to govern and control himself, the faculty comes to his assistance.

The Domestic Organization divides Provo City into four Domestic Wards, each of which is presided over by a president and two counsellors, nominated by the President, and sustained by the members of the ward over which they preside. Visitors are appointed whose duty it is to call upon the students at their boarding houses in the capacity of block teachers. Seniors are appointed over each boarding house. Ward meetings are held every week in which instructions are given and reports of Seniors and Visitors are handed in. The similarity between this and the Church Ward organization is apparent. Its efficiency in giving necessary aid to every student in the Academy has been satisfactorily demonstrated.

Rules and Regulations: The Academy assumes that all applicants for admission are of good moral character, that they are ladies and gentlemen in the truest sense of the word.

Evidences of good moral character must be given when required. It assumes, also, that they will continue to conduct themselves as ladies and gentlemen, and that they enter the school for the purpose of study and advancement. If students justify these assumptions by their conduct, they will find everything in the school to aid and assist them. The following rules and regulations are intended merely as a guide, not as a complete code:

Rules and Regulations.

1. All students are subject to the rules and regulations both in and out of school.

2. Profanity and obscenity in any form are strictly forbidden.

3. The use of tobacco and strong drink is not allowed.

4. Students shall not attend public or private parties not under control of responsible persons. We recommend that students attend no parties not under the control of the Academy.

5. Irregularity in habits, keeping late hours, having improper associates, and visiting places of questionable repute are strictly forbidden.

6. All students must be diligent in their studies, regular in attendance at exercises and classes, and must deport themselves in a manner becoming true ladies and gentlemen.

7. All students not under the immediate care of parents or guardians and who are away from home after regulation hours are required to report their absence to the President next day.

8. Where two or more students reside in one house, one of them will be appointed Senior.

9. Students will be visited bi-weekly by representatives of the President.

10. No student can honorably discontinue attendance, except at the close of a semester, without obtaining from the President an honorable release.

11. In case of injudicious expenditure of means, any student may be called to account by the President.

12. All persons having complaints against any student should report the same while such student is in attendance.

13. Violation of any of the rules of the Academy lays the offender liable to suspension or expulsion.

Library.

The library contains an excellent collection of nearly three thousand volumes on theology, theory and practicing of teaching, methods of instruction, psychology, the science of education. literature, science, art, etc. Several of the best educational journals, and the principal papers of the State are always accessible to students. Students have free access to library books, subject only to necessary regulations.

Laboratories.

A Chemical Laboratory, a Physical Laboratory, and a Biological Laboratory have been established in which opportunities are offered for practical instructions in Chemistry, Physics, Biology, Botany, and Physiology. These laboratories are situated on the upper floor of the Academy building, are well equipped and are provided with the necessary apparatus and floor space for large classes in their respective departments.

Museum.

While the Academy has quite a number of geological, mineralogical, botanical, and other specimens in the museum, it respectfully asks that its friends, especially the members and patrons of the school, make such donations and contri-

butions to this department as their kindness and ability will permit. A complete record of all such contributions will be kept in the archives of the Academy. In sending specimens, please state the name of the donor, the place where found, adding such other facts connected with the specimens as will be of interest to the student.

SOCIETIES AND ASSOCIATIONS.

Polysophical Society.

This Society, in charge of one of the regular teachers, affords recreation and opportunities for acquiring general information and practice in public speaking. Evening meetings are held once a week, at which lectures, readings, recitations, musical exercises, and the like are given. The public is always cordially invited.

Pedagogium.

This is a Normal organization. Its purpose is to afford Normal students opportunities for additional instruction in their chosen profession. Meetings are held every two weeks, at which lectures by professional educators are given, and methods of instruction and school management are discussed.

Commercial Law Club.

The Commercial Law Club, membership in which is open to all students and friends of the Academy, holds meetings every Wednesday evening, at which lectures are given by prominent lawyers and business men, and questions in commercial law and civil government that do not come in the regular instructions, are discussed and answered.

Like the other clubs and associations, this is one of those incidental features of the Academy which adds so much to the pleasure and profit of the students.

Science Society.

This Society, in charge of the students in science, holds regular sessions, at which lectures and talks by specialists and leading students are given, papers read, and instructive questions discussed and answered. The object of the society is to supplement the regular class instruction, and also afford the students opportunities for public speaking.

In connection with the Science Society is a Field Club, which, during the spring and autumn, makes frequent excursions to the fields, meadows, hills, and mountains, for the purpose of studying nature and collecting specimens.

The Literary Department.

This is an organization especially for the benefit of the classes in English, Elocution, and Literature. Its programs consist of the reading of the lighter classics and plays, the delivery of original work in composition, and the holding of literary contests in stories, lectures, sermons, orations, etc. The purpose is to cultivate the literary taste of students and to furnish opportunity for acquiring facility in public speaking.

Military Department.

This department has been organized for the purpose of affording the students of the Academy advantages of military drill and discipline, and at the same time of placing them in possession of the knowledge necessary to fit them for efficient military service in times of their country's needs. During drill the rules and regulations of the state militia are enforced, as far as possible.

Summer Schools.

In connection with the Brigham Young Academy, summer schools have been conducted for several years, during vaca-

tion. To give some idea of the magnitude and influence of these gatherings, it needs only to be stated that they were attended by several hundred teachers from nearly all the counties of Utah, and from Idaho, Colorado, Nevada, and Arizona. Not only were many of the leading teachers of the State engaged to conduct classes, or to give lectures, but, educators of national repute were employed, and consequently these summer schools became at once leading factors in the educational affairs of Utah.

BRIGHAM YOUNG COLLEGE.

History.

On the 24th of July, 1877, about a month prior to his death, President Brigham Young conveyed to a board of seven Trustees, 9,642 acres of land, located south of Logan City, the profits and issues of which were to be used for the support of an institution of learning to be known as the Brigham Young College. The deed of trust provides that the Gospel of Jesus Christ shall be the basis of College discipline, and that, in addition to the work usually provided for in the curricula of higher institutions, instruction shall be given the students in the important duties of their various Church callings.

On August 7, 1877, the Board of Trustees held its first meeting, and began the work of organizing the College in accordance with the requirements of the deed of trust. Owing, however, to the immature condition of its finances the College was not opened for the admission of students until the 9th of September, 1878. Since that date it has experienced varying degrees of prosperity. The endowment could not at once be made to yield a revenue sufficient to bring the College immediately to a high standard. The purchase and construction of suitable buildings and the provision of necessary apparatus, entailed expenses which anticipated

the rent of the land for several years, and thereby reduced the means for meeting the ordinary expenses of the institution. It has progressed, however, by steady and healthful growth until the present time. Each year has marked an improvement in its facilities and an increase in its strength.

Appreciating the progress that had been made, the Board of Trustees, at a meeting held in June, 1894, more fully organized the College and increased its courses of instruction. Chairs were established for English Language and Literature, French and German, Science and Art of Teaching, History and Political Science, Mathematics and Astronomy, Physics and Chemistry, and Biology; and other improvements were decided upon which have greatly added to the facilities of the institution for advanced collegiate work.

In the organization of Church schools, the mission of the different Stake Academies, was, in September, 1892, assigned in the Cache Valley Stake to the College already in operation.

General Policy.

It is the general policy of the College to promote the higher educational interests of the people, broadly and generously interpreted. It is its aim to provide an education liberal and thorough, embracing not only mental discipline and physical training; but moral and spiritual culture, as an essential part of the development of a symmetrical character.

In order to furnish the discipline and the knowledge necessary to the successful prosecution of advanced work, nearly all the studies of the regular courses in the earlier years are prescribed. But when the powers of the students are developed by the required work, the principle of election is introduced; and during the junior and senior years, students are

permitted to select the subjects in which they are most interested. The opportunity is thereby given for the encouragement of individual adaptation and for a more special preparation for the various avocations of life.

Recognizing the importance of religion in all true culture, theological studies are prescribed in all the courses. The students are required to attend devotional exercises daily.

Location.

The College is situated in one of the most desirable parts of Logan City, the county seat of Cache County. The city is supplied with electric lights, and has connections by telephone with the surrounding towns. It is beautifully located and remarkably healthful. Its streets are broad and well drained, and on either side of them flow clear streams of pure, mountain water, bordered with shade trees. With a population of about six thousand people, Logan combines the activity and good order of a small city with the freedom and sociability of quiet village life—conditions highly favorable not only to study, but to social and general culture.

Residence in Logan offers many advantages to students. Every year there are opportunities to attend a large number of lectures of a high order. Logan is also a noted musical center, and excellent concerts are given from time to time.

Buildings and Grounds.

The College occupies a campus of seven acres, situated at the corner of First and College streets, on the north fork of Logan river. The lower campus, a level area across the river from the College buildings, furnishes space for base ball, foot ball, and other physical sports. The College buildings comprise the Main building, the Laboratory, the President's Residence, and the Dormitory. The Main Building is constructed of brick and stone. It is seventy feet front and thirty-six feet deep, four stories in height. This build-

ing contains the assembly room, library and reading room, general museum, and recitation rooms for classes in History, Modern Languages, and Pedagogy. The Laboratory is a substantial stone structure, fifty feet long by thirty-eight wide, two stories in height. It contains the physical and biological, and the chemical laboratories and recitation rooms. These buildings are well lighted and ventilated, and are provided with steam heat, water and electric lights.

In addition to these buildings, the second floor of the Preston Block, heretofore known as the Tithing Office Building, has recently been placed at the service of the College, and the Thatcher Opera House has been secured for the College Lecture Hall. The former building contains the recitation rooms for classes in English and Mathematics, the latter, situated at the corner of Second and Main streets, is a magnificent building one hundred feet long by fifty wide, and contains the lecture hall with a seating capacity of eight hundred; it is provided with all essential modern improvements.

Through the co-operation of the Logan City Board of Education the Woodruff School has been placed at the service of the College for a Normal Training School, to be used in connection with the work of the Normal Department. This commodious structure is situated opposite the College campus, at the corner of First and College streets. In it provision is made for all the work of the common school grades.

The College grounds, being only one block west of Main street, are in a central yet quiet location, within easy reach from all parts of the city.

Museum.

The College Museum occupies the large north room on the top floor of the main building. During the past year the Museum has been greatly enlarged by contributions from the

friends of the College, including many missionaries who are laboring in different countries. The Museum is supplied with specimens illustrative of general geology, mineralogy, lithology, paleontology, metallurgy, botany, zoology, and archaeology.

Contributions of fossils, ores, animals, relics, and other material of value to the museum, are solicited from all persons who are interested in the work. All collections sent in this way will be carefully labeled and preserved, and the name of the donor will be kept on record. Express or freight charges on such gifts will be paid by the College.

Apparatus.

The College is equipped with select and choice apparatus for illustrating the courses in natural and physical science and surveying.

Library and Reading Room.

The Library occupies the north room on the second floor of the main building. This room which has been recently furnished with new shelving, reading slopes for current papers and magazines and with reading tables, contains ample accommodations for one hundred and twenty readers. It is well lighted and ventilated, is supplied with steam heat and electric lights, and, during the school year, is open to the public as a Reading Room. The Reading Room is supplied with all the current periodicals of Utah, and with the most important newspapers and magazines of the United States, and numerous works of reference.

The College Library has been greatly augmented during the last academic year by contributions from the trustees, faculty, and friends of the institution, including the Encyclopaedia Britannica, a complete set of Lord Kingsborough's rare and expensive works on Mexican Antiquities, a collection of one hundred and seventy-five valuable miscellaneous

works, upward of two hundred historical and miscellaneous works, and other large and valuable contributions.

The Library at present contains upward of 2,500 bound volumes and 600 pamphlets, and additions will be made from time to time to meet the requirements of students in the several departments.

The books are arranged according to subjects by the "Dewey Decimal" system of classification, and an alphabetic index referring in detail to each volume by author, title, and subject is being prepared on cards, giving the classification number, book number, and other references which enable those using the library to exhaust its resources on any subject under investigation. The plan of classification is such that when the books are placed on the shelves in the numerical order of their class numbers, each book will stand in its logical place with reference to related subjects and not be disturbed by any future accessories to the library.

College Societies.

The following literary societies are maintained by the students and Faculty of the College, and afford opportunity for acquiring general information and obtaining practice in public speaking and parliamentary procedure: Phi Pollo Society, Sapho Club, Philomathic Society, and the Polysophical Society. Of these the Phi Pollo is conducted exclusively by men, and the Sapho by women, while the other two are open to all students of the College.

In connection with the Polysophical Society, which is presided over by one of the College professors, a series of popular lectures will be given in the College Lecture Hall, by a number of the best speakers that can be secured. These lectures will be given at intervals of about two weeks during the school year, and will cover a wide range of subjects of general interest.

Alumni Association.

The Alumni Association was organized in May, 1893. All those who hold diplomas or certificates of graduation from any of the courses of the College, and those holding special certificates for work completed in the College prior to 1890, are eligible to membership.

The object of the association is to promote in every possible way the interests of the College, and to perpetuate among the graduates a feeling of regard for one another and of attachment to their Alma Mater. The association meets annually on the day of Commencement.

Scholarships.

As an encouragement to students who have maintained a high standing in the College, and as an assistance to worthy young men and women who are desirous of obtaining normal training, thirty scholarships have been established by the College, each of which entitles one student to free tuition in the Normal Course for one year.

LATTER-DAY SAINTS' COLLEGE.

Historical.

In the autumn of 1886, a school for general instruction was established in Salt Lake City, under the name of the Salt Lake Stake Academy. The object of the movement was to provide opportunity for education in secular branches, co-ordinately with a study of the principles of Theology belonging to the religious profession of the Latter-day Saints, and a training in the duties pertaining to membership in the Church. For a period of two years the Academy continued in successful operation, the instruction being confined to the grades usually known as the Preparatory and the Intermediate.

Soon after the close of the second academic year, in accordance with the suggestions and instructions of the Gen-

eral Board of Education of the Church, the Presidency and High Council of the Salt Lake Stake of Zion organized a Stake Board of Education, "to take charge of, and promote the interests of education in the Stake."

At the beginning of the third scholastic year (September, 1888,) an ACADEMIC DEPARTMENT was established, and thorough courses of instruction were provided in Science, Language, and Mathematics. At the same time, the Faculty was increased by the engagement of other competent instructors, and an adequate supply of new apparatus for demonstration and experiment was procured.

At the close of the first term of the third academic year, (November, 1888,) owing to the limited capacity of the building occupied by the institution, and the increasing number of applicants for the higher grades, it was found necessary to discontinue the Preparatory Department.

On the 15th of May, 1889, by formal action of the Directors, and with the approval of the President of the General Board of Education, the name of the institution was changed to "Latter-day Saints' College."

Until the close of the fifth academic year, (May, 1891,) the institution occupied the building known as the Social Hall, with which are associated so many historical reminiscences. At that time, however, the authorities of the College concluded that the growing needs of the institution rendered it impracticable to continue in the same quarters, and other and more commodious buildings were provided on First North Street, between First and Second West.

The sentiment of the Church authorities and of the people generally, regarding the establishment of Church Schools, cannot be more clearly expressed than by the following extract from the letter of President Woodruff of the General Board, in which the appointment of Stake Boards of Education was urged:

"We feel that the time has arrived when the proper education of our children should be taken in hand by us as a people. Religious training is practically excluded from the district schools. The perusal of books that we value as divine record is forbidden. Our children, if left to the training they receive in these schools, will grow up entirely ignorant of those principles of salvation for which the Latter-day Saints have made so many sacrifices. To permit this condition of things to exist among us would be criminal. The desire is universally expressed by all thinking people in the Church, that we should have schools wherein the Bible, the Book of Mormon, and the Book of Doctrine and Covenants can be used as text books; and where the principles of our religion may form a part of the teaching of the schools."

In accordance with these sentiments the Latter-day Saints' College is conducted.

The career of the school is now a matter of record, both in the archives of the institution, and in the hearts and memories of its patrons. The patronage bestowed is a convincing proof that the people recognize the necessity of an educational system which shall provide for the harmonious developement of the mental and spiritual faculties of the children of Zion. Only by such a system can symetrical growth be realized; and to assist in bringing about this result is the earnest desire of the officers of the Latter-day Saints' College.

SPECIAL ORGANIZATIONS.

Ladies' Class.

A special class, comprising all lady students of the institution, meets once in two weeks, in charge of the Lady Superintendent. The exercises consist of instructions on matters of hygiene and habit, and other topics of special importance to the members, and also regular and systematic calisthenic

drill. This course is required of all lady students, and periodical examinations will be held as in other classes.

Theological.

Students are tabulated on the College records according to their Church standing, and every opportunity is given for the exercise of religious duties.

The daily opening exercises comprise singing and prayer.

Theological class exercises are held daily, as before specified, in each department. Regular attendance upon these classes is required of every regular student. A general theological class meeting, including all students of the College, is held bi-weekly.

A priesthood meeting convenes at intervals of two weeks.

The Field Club.

This is composed of students of the advanced classes, and others interested and qualified. The members engage frequently in excursions and visits to places of interest for practical study, including many of the leading establishments of industrial importance in Salt Lake City and vicinity, at all of which, the members of the club are accorded all possible courtesy and assistance. At suitable times, excursions are taken to the canyons and mountains, the rivers and lakes of the neighborhood. On all such trips the Field Club is accompanied by at least one of the Faculty. For such practical study Salt Lake City affords abundant facilities, and judging from the interest displayed by the members on all excursions of the club, these natural advantages are very fully appreciated. Many valuable collections of specimens have been made on these pleasant, healthful, and instructive trips.

The Students' Society.

The object of this organization is to provide mental recreation, and to furnish opportunities for acquiring general in-

Nephi M. Savage, Principal St. George Stake Academy.

Alice Reynolds, Instructor in English Literature, B. Y. Academy, Provo.

Chas. C. Ronnow, Bishop, Panacea, Nevada.

Verne L. Halliday. Zina J. Williams. Samuel R. Thurman.

formation and practice in public exercises. The chairman of the society is appointed from the members of the Faculty; other officers are chosen from the advanced students of the higher departments. All students are eligible for membership in the Society, and visitors are invited to any of its sessions. Evening meetings are held weekly, at which lectures are given by prominent lecturers of Utah, advanced students, and members of the College Faculty; and exercises of a musical and literary nature are rendered by the members. The large attendance of students and visitors, and the interest manifested by them at the meetings, prove the esteem, and appreciation with which the labors of the Society are regarded.

EDUCATIONAL COLLECTIONS.

Apparatus, Etc.

The College is well equipped with apparatus for the ilustration of all the scientific studies taught. This includes chemical reagents and materials; machines and devices for the study of matter and force, gravitation, mechanics, motion, sound, light, heat, and electricity. For physiology, charts and manikins of the most improved styles are supplied; also a human skeleton and other preparations, and the bones of animals. For Natural Science there is a cabinet of geological and mineralogical specimens, including fossils of many kinds. Besides these, the rich collections at the Deseret Museum are open to the students.

There is provided a stereoptican for dark room projections. It is, moreover, the intention of the officers of the College to add to the appurtenances as fast as growing capacity requires and means allow.

Donations and contributions of scientific interest will be greatfully received.

Regulations.

The regulations are identical with those enjoined upon all Church schools by the General Board. By careful usage they have been found absolutely essential to the maintenance of the high moral and spiritual standard of these institutions. Students are subject to the regulations of the institution during the College hours and at all times.

Stake Academies.

The intention of the General Board of Education to establish a Church school in every Stake of Zion, resulted in the organization of academies in different Stakes. Most of them, however, were only prospective academies, that is to say, their kind and grade of studies were nearly parallel with the so-called eight grades of the district school curriculum. A few were authorized to add academic studies to their plan.

All school boards and principals were enjoined not to promise or profess any kind or grade of work for which they were either professionally or financially unprepared. This conservative course, it was believed, would insure a steady growth in public confidence. The influence of the schools would be exerted to assist the Priesthood, and the spirit of the Gospel would thus extend its benefits, by and by, into every fireside of the Saints.

The rapidly increasing demand for teachers to fill the newly created positions, became a serious question. As may well be imagined, it became very difficult to find efficiently qualified teachers for the entire service. The recently inaugurated free school system made the supply still less adequate to the demand, and for these positions crowds of professional teachers were engaged from abroad in the public schools.

However, it must be said to the credit of most of these

young "makeshifts" that volunteered to "help out" for the time being, that they went at their work with a prayerful heart, in humble consciousness of their dependence on the Spirit of God, willing to seek and obey counsel, determined to win and maintain the confidence and affection of their pupils, to set an example in conduct and diligence, and to combine scholastic with domestic education so far as circumstances should enable them so to do.

For the performance of this glorious mission, many of them made heavy and long continued financial sacrifices, repeatedly refusing enticing offers for more remunerative positions in the public school service. Such a course could not fail to make their labors beneficial to their students and acceptable unto the Lord.

To speak of the teachers and not mention the members of the various boards of education would be an act of injustice. These brethren assumed the tedious labors and heavy financial responsibilities without any prospect of remuneration or of public appreciation. It was a new movement in Israel. From the General Board of Education and the General Superintendent down to every Stake and local board, principal, and faculty, nobody had antecedents to follow. The Brigham Young Academy, at Provo, the mother institution, was the only pattern, and that school had to grow by its own experience, under the guidance of the Spirit of the Lord, on the principle of "here a little, and there a little, line upon line, and precept upon precept."

The first corner-stake of the Latter-day Saints' educational system was driven by President Brigham Young in an injunction to the writer on the eve of his going to Provo in 1876, to organize the Academy as the first Church school in Zion. "I want you," said President Young, "to remember that you ought not to teach even the alphabet or the multiplication table without the Spirit of God. That is all. God bless you. Good bye."

From this corner stake, lines have been run to other stakes, foundations have been laid within these lines, and layers upon layers have been reared above one another, and the work is still progressing onward and heavenward. It was only a small shoot, this first planting by the Prophet Brigham Young, but out of it grew a Banyan tree that spread its branches far and wide. These branches, drooping downward, have taken root again and are growing, flourishing, and multiplying in fruitful soil under the rain and sunshine of the Spirit of the Gospel of the Latter Days.

But I was about to speak of the members of the various boards of education. What financial responsibilities did they incur! They had to meet, in some instances, all the expenses for teachers' salaries, buildings, furniture, and utensils. It is true, not all of them comprehend the importance of their task, the sacredness of their obligation, or the necessity of devotion to the cause, but the neglect or indifference of some only increased the burden upon the shoulders of the rest.

For the sake of keeping their Church school running, some members have assumed heavy personal responsibilities. They have also continually spent their time and means to attend board meetings, public examinations, and have travelled within their Stakes in the interest of the schools committed to their care. Even the public appreciation of their devoted labors was sometimes too scanty to be felt as a stimulus.

The public is a heterogeneous entity, given to paroxisms of unreasoning excitement on the one hand and to very slow comprehension of beneficient and enduring principles of truth on the other. Comparatively few in any community rise above the level of mediocrity and become capable of seeing the drift of events and of recognizing things in their true light. Thus it happens that all labors in the cause of truth have to be performed in the spirit of sacrifice, long suffering,

Mayhew H. Dalley.

Sterling Williams,
Cardston, Alberta, Canada.

A. C. Lund.

Henry C. Lund, Superintendent
Ephraim Co-operative Inst.,
Ephraim, U. T.

Frank Mills, Receiver of
Public Money, U. S. Land Office,
Evanston, Wyoming.

Enoch Jorgensen, Principal
Wasatch Stake Academy,
Utah

and devotion. But these very sacrifices react upon the messengers of good tidings imparting strength of character and intensified faith; qualities which attract a following of congenial spirits until the movement spreads and the work becomes a dominent factor among the people.

These were the conditions of the first period of our Church school organization, as far as the Stake academies are concerned, and as if to bring all these difficulties to a climax, there set in that great financial depression under which our whole country has been suffering for the last three years or more, in addition to which the property of the Church was seized by the government, and expensive lawsuits were forced upon the Authorities and the people, so that the General Board was obliged to discontinue the accustomed annual appropriations for the time being.

In consequence of these drawbacks, a number of our Church schools had to discontinue, while others were prevented from carrying out such plans of advancement as they had in contemplation. There were several of these Stake academies, however, that had not only passed the ordeal of hard times successfully, but had grown in spite of them, so that they are now in a position to apply to the General Board of Education for an extension of their charter to the High School Grade.

Several of the suspended academies are contemplating an early resumption of their labors, while in a few Stakes suitable buildings have been erected already. These buildings have been rented to trustees of district schools until the respective boards shall find themselves able to open them according to the original design.

Seminaries.

In response to many solicitations, the General Board granted permission to several Stake boards to establish in

various localities Church schools of the exclusively primary and intermediate grades, under the name of seminaries. These schools had their own local boards, subject, however, to their respective Stake Boards of education.

The rule that religious instruction is to be combined with scholastic and domestic education was to be strictly maintained in these schools also. The results growing out of these labors began to be felt among the rising generation to an extent that surpassed the most sanguine expectations of their promoters.

Religion Classes.

The nature of this important feature of our educational system is best explained by the subjoined circular letter of the First Presidency on the subject:

Organization of Religion Classes.

SALT LAKE CITY, UTAH, October 12, 1890.

To the Presidents of Stakes, Bishops, and all whom it may Concern:

DEAR BRETHREN AND SISTERS:—The all-absorbing motive that led the great majority of the Latter-day Saints to forsake their homes in the various nations to dwell in these mountain valleys was an ardent desire to serve the Lord more perfectly and with a better understanding. In too many instances, in the course of the years, this grand object has been lost sight of in the toil for daily existence, and less noble aims have largely taken the place of the endeavor to learn the ways of the Lord and of the effort to walk in His paths. This benumbing influence on our spiritual life is widely felt in our homes, and more particularly affects our children, whose faith in the great latter-day work has not been developed and strengthened by the experience which their elders have had in lands beyond the borders of Zion.

Nor does the training which our youth receive in the district schools increase their feelings of devotion to God and love for His cause, for, as is well known, all teachings of a religious character are rigorously excluded from the studies permitted in these institutions.

To lessen this great evil, and counteract the tendencies that grow out of a Godless education, the Church schools of the Saints have been established. But while these accomplish great good, the sphere of their usefulness does not cover the entire field. There are many places where Church schools cannot, at present, be established; and also many Saints in those places where such schools exist, who, for various reasons, cannot send their children thereto. For this cause we have deemed it prudent to suggest to the various local authorities other measures which, while not occupying the place of Church schools, will work on the same lines, and aid in the same work in which the Church educational institutions are engaged.

We suggest that in every ward where a Church school is not established, that some brother or sister, or brethren and sisters, well adapted for such a responsible position by their intelligence and devotion, as well as for their love of the young, be called, as on a mission, by the Bishop, after consultation with the President of the Stake, to take charge of a class wherein the first principles of the Gospel, Church History, and kindred subjects shall be taught. This class to meet for a short time each afternoon after the close of the district school, or for a longer time on the Saturday only, as may in each ward be deemed most consistent with the situation of the people and most likely to secure a good attendance of the children. In some cases it will be found that the children are too wearied after their usual daily studies to take interest in a class of this kind; in others, Saturday may prove to be an unsuitable day.

Where arrangements can be made, it will, as a general thing, be well to secure the district school room for this purpose, so that when they take their places in the afternoon, these exercises can commence immediately after the regular sessions and before the children scatter; but where this is done care must be taken to keep the two entirely separate, so that the law may not be infringed upon. Where the regular school room cannot be obtained, some building conveniently situated, and as near as possible, should be secured in its stead; the object being to secure the attendance, as far as possible, of the children of all the Latter-day Saints. A strenuous effort should likewise be made to gain the hearty co-operation of the parents, as without their aid the school will measurably fail in the object of its creation.

We deem it desirable that every school thus established should be under the guidance and direction of the General Board of Education; and those brethren and sisters who accept this call will receive a license from that Board to act in this capacity. Suggestions with regard to studies, etc., will also be issued by the General Board, and other means be adopted to place these classes in harmony with the methods of the Church school system, of which, in fact, they will form an important part. Where it is found necessary to pay the teacher a small stipend for his services, the General Board of Education should be consulted through the Stake Board; but it is thought that the incidental expenses for fuel, etc., may, without inconvenience, be met by the ward, or by the people whose children are benefitted.

With a constant desire for the progress of all true education, we remain, with much respect,

Your brethren in the Gospel,

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

With the counsel of the First Presidency before them, the General Superintendent and his co-laborers in the various boards of education and faculties, found a problem to solve for which no antecedents could give them pointers. To avoid mistakes that would prove disastrous to the successful operation of this additional feature in their work, it became necessary to move with extreme caution, so that every step taken might be in harmony with the general aim in view, and in due consideration of surrounding circumstances. Stake superintendents for these religion classes were, to this end, appointed in many Stakes of Zion, whose duty is to labor under the direction of the General Superintendent and of the respective Stake boards, and in co-operation with the Sunday school authorities. Blanks for annual statistical reports were issued, and instructions in regard to plans and subjects were published from time to time in the Juvenile Instructor, augmented by a vigorous correspondence between the General Superintendent and the various officers of religion classes. Pamphlets for the guidance of their Religion-Class instructors, were published. These guides have been adopted and followed with very satisfactory results in several Stakes. Licenses to the various instructors have been issued according to instructions of the First Presidency. The difficulties that this movement has encountered in some Stakes, however, have appeared to some authorities so nearly unsurmountable as to discourage them from making the attempt even to establish these classes. This is the more deplorable as these religion-classes are intended to bring the principle of our educational system within the reach of every child and cement more firmly thereby the relationship between family and school among the Latter-day Saints. To bring about this much to be desired consumation of affairs, requires all the faith, devotion, patience, and co-operation of every lover of the youth of our people. Where is the true Latter-day

Saint that can afford to permit his weakness of faith or indifference to tie the hands of those that are endeavoring to carry out the inspired counsel of the First Presidency in this laudable movement?

CHAPTER IV.

Co-ordinate Associations.

As stated already, since the beginning of the great latter-day work, the minds of the leaders of our people have been exercised in regard to the education of the youth. Their careful consideration of all the changing environments of the people from time to time; their wise counsels to avoid plunging into that artificial style of education which characterizes to such an alarming extent the training especially of the so-called "better classes;" their unwavering firmness in promoting harmony in the cultivation ot the *hand*, the *head*, and the *heart*, the three essential directions of all true educational efforts; their untiring labors so to elevate the people as to make them comprehend the necessity of a closer union between school and fireside;—all these points give uncontrovertible evidence of their devotion to the people's truest interests and contradict the calumnies of their enemies to the effect that the Mormon people are opposed to education.

But besides sustaining loyally our excellent public school system, and building up in fraternal connection therewith a Church school system, as already explained, the General Authorities ot the Church have established co-ordinate institutions, some to prepare for, some to augment, and some to

supplement the acquirements of a common school education. But all of these are to be joined together by the golden thread of the testimony of Jesus Christ. The first one of these co-ordinate institutions is

THE PRIMARY ORGANIZATION.

The organizations of the Primary Associations, which are made up of kindergarten and first grade children, indicates the initiatory point where education emerges from exclusively domestic care and training into school life.

The fact was recognized long ago, that a child, on entering the school room has already received a great amount of education either for good or for evil as the case may be. To assist and guide the former kind and to overcome the latter as fast as possible, has been the study of many educators, and was a point that did not escape the notice of the friends of childhood among our people.

It was but in accordance with the nature of woman's mission that the inspiration for the first step toward the introduction of this important feature in our educational system should come to a woman—Mrs. Aurelia S. Rogers—of Davis County, Utah. She, with Sister Eliza R. Snow, the "Miriam of the Latter Days," presented the idea to President Brigham Young in 1876. This great natural educator perceived with prophetic eye the importance and bearing of this inspired thought, and counseled its speedy adoption.

"Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Faithful and devoted sisters were found in every community of the Saints willing to take upon themselves the sacred mission of carrying into effect this beautiful injunction. A General Superintendency was appointed over the organization. Stake and ward organizations were effected with their respective officers and instructors; plans, programs, and methods of pro-

cedure were devised; meetings, consultations, and general as well as Stake conferences were held; visitors called upon parents in the interest of the "Primaries," to enlighten them in regard to the benefits which the little ones would derive from attending these meetings; and instructors, by adopting more or less the kindergarten methods of teaching, became more efficient and successful in their work; and in consequence the association grew more and more interesting and attractive to the little ones. Even the public schools are grateful for the healthy preparatory training here received by prospective pupils. Thus is the time approaching concerning which the ancient prophecy says, that in the latter days the glory of God shall be proclaimed out of the mouths of infants.

This organization extends now over all the stakes of Zion, has its ramifications in every Bishop's Ward, and counts its little pupils by tens of thousands. Hundreds of faithful and devoted sisters have been laboring now "without purse or scrip" for years, sowing seeds, that, when ripened, will be gathered by the angels of heaven, and the Master, at the harvest time, will glorify the work, that now is being done in humility, faith, and love.

SUNDAY SCHOOLS.

To do justice to the Sunday school cause in so brief a space as can be allotted in this work, is a problem so far beyond the capacity of the author, that he almost shrinks from attempting it. But the necessity of presenting to the public truthfully all the links in the chain of the Latter-day Saints' educational system, encourages him to attempt an outline.

While other educational institutions among us have their limitations in age, efficiency, or means, the Sunday schools are open to all without respect to any of these considerations, and comprise, in consequence of this immense lattitude, nearly one-third of our whole people, or more definitely

speaking, over 100,000 members, including officers, teachers, and pupils.

This most numerously attended of all special organizations in the Church, which at the same time is so thorough in its operation, so far reaching in its aims, and so potent in its influence, had its origin in the humble endeavor of Elder Richard Ballantyne, who opened a Sunday theological class in the Fourteenth Ward, Salt Lake City, in 1849. This work soon assumed proportions necessitating the assistance of other devoted teachers. Soon a Sunday school comprising several grades, conducted under separate instructors, with the originator of the movement as Superintendent, was in operation. The example thus set was followed in other localities, and Sunday schools began to multiply among the people. But this very rapid increase revealed serious defects, among which the diversity of ways and methods in teaching, arising from the lack of mutual understanding and general supervision, was the chief one.

This defect, if not rectified soon, threatened to result in confusion, gradual slackening of efforts, and eventual dying out of the movement. To avoid such a calamity, the leading spirits in the cause and the superintendents of the various Sunday schools convened in the City Hall, Salt Lake City, August 9, 1872, and took preliminary steps toward a general organization. This action was soon followed by the systematic organization of all schools under the name of the "Deseret Sunday School Union."

To assist the General Superintendent in his labors, a Sunday School Union Board was appointed, whose duties are to meet weekly at the office, (now 334 Constitution Building, Main Street, Salt Lake City,) deliberate upon the interests of the S. S. Union, dispose of the constantly increasing correspondence, hear reports of the committees on ways and means, publications, etc., and make appointments for visit-

ing the various Sunday schools in the Church. The rapidly multiplying work made the appointment of Assistant General Superintendents necessary.

In addition to the General Superintendency and the S. S. Union Board every Stake of Zion has its Stake Superintendent with two assistants, and every Sunday school a superintendent with the same number of assistants, a secretary, a treasurer, a librarian, and a choir leader as general officers, and a head teacher with several instructors for each department.

A General Conference of the Sunday School Union is held at the great tabernacle, Salt Lake City, during each of the semi-annual conferences of the Church in April and October, at which over 5,000 Sunday school workers assemble to listen to instructions by the members of the General Superintendency, and other prominent laborers in the cause.

Besides these general conferences, annual conferences are held in every Stake, lasting two days. These gatherings are generally attended by at least one member of the General Superintendency and one other member of the S. S. Union Board. Here short class exercises from different Sunday schools, reports of Stake superintendents and presiding authorities in the Stake, with instructions from the visiting brethren, and the presentation of the General as well as of the Stake Sunday School Authorities, constitute the program of proceedings. A Teachers' Meeting, held some time between the public meetings, is one of the most important features on these occasions.

The *Juvenile Instructor*, has become the official organ of the S. S. Union and should be found, read, and explained in every Sunday school. It is one of the purest, most instructive, and interesting family papers in the land. This semi-monthly periodical is supplemented in its beneficial mission

by other publications issued by the S. S. Union Board. These consist in music books, hymn books, catechisms; cards with catechetic exercises on the Lord's Prayer, the Ten Commandments, the Articles of Faith; charts, illustrating scenes from Bible and Book of Mormon history; Leaflets; a Guide; and a series of lectures on S. S. Methods of teaching. These with other minor items make a total of about 444,000 copies published and distributed thus far among our Sunday schools.

To still further elevate the standard of efficiency and bring about a greater unification of system and methods, the S. S. Union Board established a Normal class, for Sunday school officers and teachers at the Brigham Young Academy, Provo, in 1892, under the direction of the Principal, assisted by several leading members of the faculty. A Model Sunday School, connected with the same institution gives these students an opportunity to witness the practical operation of the instruction which they receive during the week. Many graduates from this S. S. Normal course have, on returning home, established similar classes on the basis of the notes taken at the Brigham Young Academy.

Sunday school missionaries have been appointed from time to time in various Stakes to assist the Stake superintendency and a greater uniformity of methods, with correspondingly more satisfactory results, have grown out of these united efforts.

Having no endowments of any kind with which to meet the expenses, publications, travels, correspondence, and incidentals of office work, the General Superintendency and S. S. Union Board instituted the so-called "Nickle Day," that is to say, a certain Sunday every year is set apart as the day on which every officer, teacher, and pupil of the Sunday School Union is expected to donate five cents for the cause. If all those included in this category respond to the call, the Board will find itself in a position to not only defray all cur-

rent expenses, but even to extend still further its efforts in the matter of publication and other labors.

Annual statistical reports, according to furnished blanks are sent by every Sunday school superintendent, to his Stake superintendency whose duty it is to send a summarized Stake report to the Secretary of the General Board, who, in his turn, prepares a report to the General Superintendency and the Union Board, to be read at the Annual Conference in April.

The spirit and aims of Sunday school work are reflected in the endeavors of all officers and teachers to cultivate by precept and example an acquaintance with, a love for, and an habitual obedience to the principles of the Gospel of life and salvation; to plant in the hearts of their pupils a living testimony of the divinity of the Latter-day work, and a desire to render obedience to its doctrines and ordinances.

To this end, the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and the Pearl of Great Price, as the standard works of the Church, together with several other works on doctrine and church history, when endorsed by the S. S. Union Board, are used in the various departments. The "Guide" and the "Lectures on Sunday School Work," are mainly for reference and use in teachers' meetings. The "Leaflets" treat catechetically doctrines of the Church, stories, and passages from the Bible, Book of Mormon, and Church history.

As these leaflets exhibit the best known method thus far of handling any subject in Sunday school work, it may not be amiss to state here their main features. After naming the subject of the lesson with its proper references, the full text is given. A "lesson statement" in plain and concise language follows, accompanied by "notes," explanatory of prominent points in the text. Then are added points regarding what can be learned from the lesson. The whole

concludes with questions on the lesson. Some of our instructors, by merely following scrupulously the contents of these leaflets, line after line, have been disappointed in the results, become discouraged, and discarded them altogether.

The greatest amount of benefit from the use of these leaflets is by using the notes, points, and questions, with any necessary additions whenever and wherever they fit in during the reading of the text. The lesson statement should close up the exercise. There is no need for finishing one leaflet every Sunday.

The pictorial charts, representing scenes from the Bible and Book of Mormon, are treated according to the method of object lesson teaching, and their usefulness is in exact proportion to the efficiency of the teacher in handling them.

It is characteristic of by far the greater number of our Sunday school teachers that they go at their work with a prayerful heart and a thorough preparation of the subject-matter before them.

The higher department, or so-called Theological Class, is composed of such members as are supposed to be already somewhat better acquainted with the principles of the Gospel, and are expected, therefore, to be ready for filling any temporary vacancy in the corps of teachers at short notice.

A beautiful feature has lately been introduced into many Sunday schools. This is the organization of a "Kindergarten Sunday School," for little ones under six years of age. The success of this movement is inducing other superintendents to follow the example, and soon the new feature will spread throughout the whole Sunday School Union.

To render a just account of the individual labors of even the most prominent Sunday school workers would far surpass my ability of judging as to where to draw the line. None are working for fame or notoriety as they rest assured of a better reward in the final recognition of their labors by the

Great Master. There is one, however, next to our beloved General Superintendent, who is deserving special mention, a man whose untiring labors in the Sunday school cause began with the beginning and have never since flagged, a man who, by his very originality and genuineness, has endeared himself to every man, woman, and child connected with our Sunday schools, a man whose venerable head is now encircled by the glories of life's setting sun—I refer to Elder George Goddard, First Assistant General Superintendent of the Deseret Sunday School Union.

MUTUAL IMPROVEMENT ASSOCIATIONS.

An educational system confined to the school room, leaving out the fireside, and directing its forces only to a certain age or grade of pupils, must of necessity be too fragmentary to shape successfully the destiny of a whole people.

Lycurgus, nearly 900 years before the Christain Era, recognized this fact, and began his system of training by causing the new-born infant to be examined as to its physical fitness for future citizenship in the warlike state. Thence forward, throughout all the stages of infancy, maturity, and adolescence, the Spartan, male and female, was the recipient of an education that enabled Sparta, notwithstanding its geographical insignificance, to maintain its military renown for centuries. The means were wisely adapted to the end, no matter what our opinions concerning that end itself may be.

When our people under the leadership of Brigham Young, in 1847, arrived in these, then desolate, regions, they realized that their existence and future prosperity depended, next to the interposition of Providence, upon their own efforts. There was method in all their doings. Wiseacres among and around them shouted impetuously for changes in the course of the ship of Zion, but their leader stood firm and calm at the helm, and directed the ship through storms,

breakers, and sandbanks into the channels of conservative industry, integrity, and steady improvement, having as pole-star for his guidance the ultimate destiny of the Latter-day work.

Among the many features of the administrative policy of this great statesman and leader, the educational interest ever formed one of his chiefest concerns. In this question he manifested his wisdom by arousing, on the one hand, the people from a lethargic indifference to education into which the hard struggle for the necessities of life threatened to plunge them, and to withstand, on the other, the impetuous clamorings of a few for the adoption of untimely measures—measures for which neither the wants nor the means of the people offered a justification.

In addition to the establishment of common schools, a University, two Church academies, Sunday schools, and Primaries, there was added under his direction, in 1875, the great movement known as Mutual Improvement Associations, one branch for young men, and another for young ladies.

These twin associations intended to reach, by and by, all the young people, have proved to be harbors of refuge for many that were in danger of being overtaken by the allurements of frivolity and vice; nurseries of knowledge, virtue, and a living testimony of the divinity of the Latter-day work; training schools for servants of God in the missionary field and in home ministry of the Priesthood; and institutions preparatory for the virtues and requirements of public and private life.

For Young Men.

This organization is defined best in the words of its leading authorities as follows: "The Y. M. M. I. A." means as a whole, a universal, self-helpful system of instruction, improvement, education, carried right to every home in the

land. It means self-culture by divinely directed self-effort. It means education of the entire people, and includes the elevation and heightening of all profitable and legitimate recreations.

The organization comprises now more than 10,000 members, and is divided into Stake and Ward organizations, presided over by a general superintendency, and several assistants, a secretary, a treasurer, and a music director. Each Stake organization consists of a superintendent, two counselors, a secretary, a treasurer, and a music director with aids. The Ward organizations are presided over by superintendents with two counselors to each, secretaries, treasurers, librarians, choristers, and special class instructors. They are classified into two grades, (*a*) boys, from 14 to 18 years, (*b*) young men, from 18 to 45 years.

These associations are expected to be in operation during at least eight months in the year. The exercises are of a theological, historical, scientific, and literary nature. Complete courses of studies in the above named fields are arranged on the basis of self-effort, directed by chosen text, and reference books. The lectures, class-work, recitations, and exercises in vocal and instrumental music; are outlined in a manual of synoptical lessons. Practice in public speaking and in conducting meetings form a prominent feature. So also the control of public amusements constitutes one of the aims of the Mutual Improvement Association.

Manuals, published under the auspices of the General Superintendency; the Contributor, a monthly magazine, containing sometimes contributions of almost classical merit, as the official organ of the Y. M. M. I. A.; visits to single organizations by members of the General Superintendency and by regularly appointed missionaries; an extensive correspondence; and statistical reports from all Stake organizations to the Annual Conference at Salt Lake City, held on, or as near

as possible to, the first of June of every year, on the anniversary of the birth of the organization—these form the working elements of this grand movement.

For Young Ladies.

In connection with the Y. M. M. I. A., already treated upon, the organization of a Young Ladies Mutual Improvement Association was a most fitting and essential complement to the educational system of the Latter-day Saints.

In too many instances, even among the most enlightened nations of the earth, the education of women has been subjected to limitations, prejudices, and obstructions, based upon traditions of the past. The idea, that a young woman should have equal chances with her brother in obtaining an education adequate to her individuality, inclinations, and capacities, so as to enable her, if necessary, to take an independent stand, "to paddle her own canoe," so to speak, and even enter into competition with the more favored being, man, has been considered so preposterous, as to cause leading institutions of learning to open their doors very reluctantly to lady students and then only with many provisions of limitation, and some institutions are still, to all intents and purposes, hermetically closed to women.

The advocates of "woman's rights," like most reformers and agitators, may be carried, occasionally, by their enthusiasm into Utopian fancies, but the principles underlying the whole movement are incontrovertible and will gain, sooner or later, general recognition in all the realms of civilized society.

This fact was recognized already by our people in the days of the Prophet Joseph Smith, who stated on a certain occasion in Nauvoo, that the "key was now turned which opened the door to the higher development of women."

When, after the expulsion from Nauvoo, the wanderings

across the plains, and the struggles of pioneer-life in these valleys of the mountains, the Saints began to enjoy the privilege of permanent homes, and settled conditions were shaping the course of events, the question of the rights of women was revived.

As far back as the winter of 1869, a meeting of ladies in the Lion House was held with the purpose of organizing a society for the promotion of habits of order, thrift, industry, charity, and modesty in apparel, speech, deportment, and mode of living.

Thus the beginning of active operation in this direction was made. But not until the year 1877 was a definite organization effected. The Young Ladies Mutual Improve ment Association had its beginning in the same year. Organizations for the various Stakes of Zion with their regular corps of officers, corresponding to those officiating in the Y. M. M. I. A., followed in rapid succession, and soon local organizations in the various Bishops' Wards completed the system.

To the credit of the young ladies be it said, that they entered into the spirit of the movement with greater alacrity, and attended their meetings more numerously and regularly than did the young men in the Y. M. M, I. A. This circumstance is easily explained, however, by the fact that the former have not so many influences and intervening obstacles to contend with as have the latter.

A most pleasing and healthful feature in these young ladies' meetings is the participation of ladies of maturer age and experience, by which the young daughters in Israel are encouraged in their preparation for the domestic, spiritual, intellectual, and practical requirements of true womanhood.

That the appreciation of the struggle of noble women for a greater extension of their rights and spheres of usefulness among the Mormon people, is not a mere yielding to the

spirit of the times, or the endeavor to give it practical expression,—not a mere political speculation, as intimated by some, but, on the contrary, that it is the result of religious conditions, is best demonstrated by quoting a verse from Eliza R. Snow's inspired hymn on "Primeval Childhood." That verse reads as follows:

"I had learned to call Thee Father,
Through Thy Spirit from on High;
But until the Key of Knowledge
Was restored, I knew not why.
In the heaven are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me, I've a *mother* there."

The Y. L. M. I. A. consists now of a membership of nearly 13,500, extending its operations and influence throughout Utah, into Idaho, Wyoming, Canada, England, Arizona, Colorado, New Mexico, old Mexico, the Sandwich Islands, and New Zealand. Members of the General Superintendency and General Board are traveling annually thousands of miles in visiting the various branches of the association; and semi-annual conferences of the leading authorities are held for the purpose of receiving reports and discussing the affairs of the association and devising plans for improvement.

"*The Guide*," a pamphlet published by the General Superintendency, performs a similar mission among the young ladies, to what the "Manual," already spoken of, does among the young men. "*The Young Woman's Journal*," is the the official organ of the association. This paper contains occasionally valuable contributions from abroad; stories of an elevating character, far superior to the generality of novels in our day; editorials bearing upon the physical, intellectual, moral, and spiritual interests of women; and poetry of considerable merit sometimes appears in its pages.

As in the case of the organization of young men, the Y. L. M. I. A. is self-supporting, meeting all its expenses by voluntary contributions from its members, by proceeds from public concerts, and from entertainments gotten up under the auspices of the association.

A very important move was made when the Y. L. M. I. A. joined the "*National Council of Women in the United States.*" This union does not interfere, however, in any way with the management and spirit of the home association, but affords an opportunity to its members to become acquainted with the work of women in other parts of the United States, while, on the other hand, the latter are informed of the work done by their sisters in Utah.

Conjoint Meetings.

Notwithstanding the beneficent results realized by the exercises in each of these two associations, the respective authorities found that an occasional union of both would be conducive of still greater good, in as much as thereby a harmony of methods, a stimulation to renewed efforts, and in some measure at least, a controlling influence over the association among the young people could be exercised. For these purposes, the feature of conjoint meetings was introduced with very satisfactory results. They were held in some places monthly, in some at longer intervals.

It has been observed, that on these occasions those appointed to take part in the program put forth their best efforts. These meetings are generally looked forward to, even by the older portion of the community, with joyful anticipation. It could not fail to give parents pleasure thus to see their sons and daughters stand forth in praiseworthy competition for the approval of the audience.

Essays, recitations, vocal and instrumental music, the making of reports, the offering of prayer, the hearing of testi-

monies and delivery of speeches, lectures, as also the acquiring of ability to conduct meetings and keep minutes—these varieties of activity constitute the main features of conjoint meetings.

The arrangement and execution of the work is entirely in the hands of the young people, the purpose being to give them opportunities for the cultivation of self-effort and of capacity in managing public affairs in the spirit of emulation, integrity, generosity, and intelligence. In connection with these aims, it is recommended that the Mutual Improvement Associations should mutually agree to control as much as possible the public parties for the young people.

Young ladies, especially in smaller communities, have it absolutely in their power, if they only understood how to use that power properly, to dictate to the young men the terms upon which the latter could have the privilege of recognition by them. If, for instance, they had all agreed to "boycott" any young man known to be a bad son, ill-treating his parents, of shiftless habits, given to strong drink and the use of tobacco, to breaking the Sabbath day, or one guilty of other ungentlemanly and immoral practices,—there would be left to such a fellow only the choice of reforming or leaving the country.

TECHNICS.

If in the treatment of the preceding subjects the influence of the teacher had to be either directly pointed out or indirectly seen by inference, in the following series of chapters under the general head of *Technics*, another class of workers in the educational field will have their labors and responsibilities more prominently considered. There are the various officials operating in the capacity of school boards, boards of trustees, boards of education, and superintendents.

In times past, the success in anything not connected in some way with church or state, depended mostly upon individual effort, judgment, pluck, popularity, or good fortune. Society, however, with the assistance of state-craft, legislative enactments, mutual agreement, or the pressure of public opinion, has been gradually widening the field, regulating and systematizing what was left before to individual enterprise. This tendency finds intensified expression in the agitation of the Socialists of our day. As its ultimate con sequences, Socialism, would absorb all the chances for individual self-activity, and combine them into one huge crystalization of society; a tyranny in comparison with which the reign of a Nero or of a Genghis Khan would be a paradise. Socialism, and its twin brother, Infidelity, are engaged in a work of destruction. Destruction of faith in the certainty of heaven leads to destruction of faith in the divinity of man.

There is a beautiful medium, a line across which the beam of the scale may oscillate seeking to find equilibrium. But equilibrium in its absolute sense will never be reached in this

stage of existence. The social questions agitating the nations in our day will find their final solution in the Order of Enoch to be established when the Prince of Peace shall come to reign on earth a thousand years, and Satan be bound that he may no more sow the seeds of discord into the hearts of the children of men.

The cause of education has been, is, and will be for some time to come, subject to all these influences. It is the duty of the guardians of the school to throw around it such moral and legal protection, to render it such substantial and intelligent support, and to provide it with such available facilities, as will enable it to perform its mission among the people, namely, the moulding of the minds of the rising generation for the comprehension and execution of life's responsibilities.

The work of school authorities is of a nature, requiring a degree of integrity, intelligence, and devotion, that is as yet little appreciated by the generality of the people. This is manifest by the indifference with which the claims of partisanship are acceded to, or with which persons, ill-qualified by character, intelligence, and disposition are chosen to these important offices. Some wide awake communities in Utah have emancipated themselves from this slothful spirit, striking out along new lines, and chosing men for these offices that will labor with well advised and wisely directed zeal for the greatest good to the greatest number.

But even the best organized boards of education are as yet, in the most instances, defective in one particular, which ought to be rectified in future at every election; that is, the absence of lady members. One half of the school population belongs to the female sex, and therefore women are entitled to representation in every board of education. The prevailing defect in this regard finds its explanation only in the prejudices of the past.

President Brigham Young, with the foresight characteristic of him, selected a lady as one of the members constituting the first Board of Trustees of the Brigham Young Academy, at Provo, in 1875. This arrangement has not only been kept up ever since, but has been followed by most of our Church boards of education. It is to be hoped soon that no one will be found who would not grant so just a recognition of the female sex. The generous support, wise counsel, and gentle influence of women are factors that our schools stand much in need of today.

The first item of consideration for all boards of education is the question of *Finances*.

CHAPTER I.

FINANCES.

THE sources from which the funds at the disposal of an educational board may spring, are various. They may be derived from taxation, tuition, endowments, voluntary contributions, proceeds from sale or rent of properties, from individuals, from entertainments, concerts, lectures, etc.

Upon the proper handling of these funds, as regards receiving and disbursing, depend not only the successful maintenance of the respective institutions, but also public confidence in them.

All business matters must be conducted on business principles which recognize no other authority than a strict accounting. Not only should complete statements of such accounts, endorsed by properly qualified auditing committees, be ren-

dered, at specified times, but they should also be open to the inspection of any one whom they may concern. The neglect of this important point has been, in many instances, the cause of retarding the progress of education among the people.

It must be acknowledged, that in far too many instances, the funds for school purposes have scarcely been commensurate with the requirements of the occasion, and a degree of economy had to be practiced that seemed to verge on parsimony.

There is a species of economy that is reprehensible, having not a single extenuating feature about it, and that is the "Cheap John" principle followed by some school authorities. They make a teacher's engagement depend upon the lowest bid, or provide a school with furniture and utensils upon the "makeshift" plan. The evil of such a course does not consist merely in the fact that the pupils in such a school can not make as good progress as more favored ones do, but that they are too often injured beyond reparation, physically, morally, and intellectually.

On the other hand, school authorities are often suddenly seized with a spasm of grandiose enterprise. They devise the plan of a magnificent school building with towers, halls, stair cases, porticoes, stone fronts, etc., lavishly expending the funds on hand and borrowing from the future. A majority of the taxpayers are worked up to the point by the plea that the building will be an ornament to the city, attract well-to-do people to settle in the place, and by other reasons just as irrelevant to real educational interests.

After the costly edifice is erected and furnished, it is found that the treasury is bankrupt, and the authorities are obliged to cut off a term or two from the regular school year. The consequence is that first class teachers go elsewhere, and second rate teachers, or such as happen to make it convenient

to accept positions on half-time, have to be taken instead. Sometimes it is even found, that the fine building is too small to accommodate all the children of school age, and great numbers have to stay at home. The necessary accommodations had been sacrificed to a fine show.

FREE SCHOOL SYSTEM.

Much controversy has been indulged in over the question of free schools. Without recapitulating all the threadbare arguments that have been brought forward against the system, or attempting to refute them anew, I shall content myself with alluding to the chief argument opposed to the idea, in order to show its tutility. It is said, that it would be unfair to compel any man to pay for the education of somebody else's children.

If a necessary degree of education for every child were to be classified with other necessities of life, as for instance, food, clothing, shelter, etc., the want for it, would become a subject of charity, as in the case of the wants mentioned. But education in any of its stages should never be degraded to the condition of being indebted to charity, as such a condition would defeat, on the start, one of the chief aims of true education—development of self-reliance and independence. Every free and honest character returns an equivalent, and, if possible, more than an equivalent for everything he receives.

Yet there are too many people in this world who are financially unable to educate their children, or perhaps are too ignorant, careless, or opposed to obtaining an education, to make it safe for society to trust to individual effort.

The old saying, that a stream can not rise above its fountain, finds its most fitting application in a country like ours. Here the masses of the people constitute, so to speak, a great reservoir from which all the channels of public life diverge.

If that great central mass is morally and intellectually at a low level, what altitudes of intelligence, virtue, patriotism, prosperity, and higher aspirations can be reached and vivified by its outlets?

Individual efforts for the amelioration of the masses like the mission of John the Baptist, "serve to prepare the way," but the pathways of such lovers of their race are often strewn with the thorns of martyrdom. Such noble efforts can become effectual only through their general recognition and adoption by the people.

Society and state have three great enemies to struggle with, viz: ignorance, poverty, and vice. These are the causes of all the miseries that effect the body politic. To reduce them as far as possible, to a minimum, and to fence them in so as to prevent them from spreading and exercising their pernicious influences to the detriment of the general weal, must be always the aims of the philantrophist, philosopher, and statesman. The most powerful agent at their disposal is education in its complete and truest sense.

There is a general education continually going on by means of the daily press, literature, associations, lectures, etc., but when the foundation of a sound education in early youth is lacking, the superstructure can never be more than patchwork, an education without system, coherence, consistency, or reliability; for the agencies just mentioned are themselves fluctuating and unreliable, being the products rather than the cause of any given state of society.

Society, therefore, has to dig more deeply for the bedrock upon which to build its edifice of prosperity and progress. Next to the fireside, this bedrock is the public school system. All classes of society are concerned alike with the conditions of the fireside and the school, for these factors are inseparable in their sympathies. Neither can suffer or prosper without a corresponding reflex upon the other.

This is the reason why the question of free schools concerns not only those classes which, speaking from a mere financial point of view, would be directly benefitted, but also those whose support would seem to be a sacrifice.

The financial point of view is, however, an exceedingly superficial one from which to decide the justice or merits of the system. The benefits accruing from the general diffusion of knowledge, sound principles, and good habits, among the people are so all-pervading that even the most favored families in the land become the recipients of them. This is true to such a degree as to make an increase in the school taxes an insignificant item in comparison with the general advantages derived from the free school system.

Granted, for the sake of argument, that all are agreed in regard to the advantage of the free school system, there is yet a point of considerable discussion even among some of its most fervent advocates, and that is as to whether compulsory attendance should be part of the school law.

I am unequivocally for compulsory attendance.

The objection is raised that compulsory attendance interferes with personal free agency of children, and infringes upon the rights, and lessens the authority of parents.

All this can be answered at once by the uncontrovertible argument, that the free school system without compulsory attendance would place all the responsibility and burden upon one side and the enjoyment and benefits on the other, without equitable distribution of both. The state or community on the one side would be duty-bound to support and keep open the school for a stipulated time, but, on the other, every one would have the right to avail himself of its benefits, when or how long it might suit his purpose or inclination, or not at all. This would result mainly in the attendance of only such as would have gone to school anyhow, free school or no free school, but a great portion of those whom it was especi-

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ally desired to reach, would either stay away entirely or drop off on the least pretext.

Wherever this kind of free schools has been tried it has proved a failure, so that either the free school system had to be abandoned, or compulsory education adopted as part of the system.

Every fireside has its rights, foremost among which is the sanctity of the family alter. Thousands of people would defend this right with their life's blood. Nor would they tolerate the least infringement upon it.

With the adoption of the free school system, and its indispensable concomitant, compulsory attendance, there arises, however, the danger that many families, sincerely devoted to their particular religious belief, may not find sufficient assurance against sectarian and infidel influence being brought to bear upon their children, contrary to faith inculcated at the fireside.

Knowing the influence which every experienced teacher can exercise over his pupils, even in the most technical studies, I admit that this apprehension is not entirely groundless. Many teachers have been known not to make any secrets of their particular proclivities and to sow, insiduously, seeds that have produced a harvest of evil tendencies in many lives.

School authorities must therefore be conscientious and wide-awake guardians of this public trust; they must be open always to any complaint in this respect, and take steps to remedy the evil in such a way as the gravity of the occasion may require.

SYSTEM OF FULL OR PARTIAL TUITION.

If spoken of in connection with public schools, this system must be considered a remnant of the primitive educational

conditions prevailing before the free public schools became a recognized factor in the affairs and interests of a nation.

Private and denominational schools, if not in possession of large endowments, or enjoying the support of private donations, are necessarily dependent upon tuition for support. Tuition in such cases assumes the nature of a contract between the school authorities and the pupils or their legal guardians. This may be regulated by grade, length of attendance, number and kind of studies, and other specifications.

Many high schools, academies, colleges, and universities, operate under such favorable conditions that they are enabled to charge a merely nominal entrance fee, or perhaps some small amount annually for library purposes. Some have even established stipends for deserving students.

Full or even partial tuition is open to many serious objections. It is unwise in that it prevents many children from attending school altogether, or a great part of the time, as their parents are either unwilling or unable to pay the tuition. When the further fact is taken into consideration that many ignorant people show more concern for the good condition of their cattle, horses, and pigs, than for the cultivation of their children, it is not to be wondered at that the payment of tuition is often looked upon as something to be put off as long as possible, or to be avoided in some way or other.

It is unjust. When added to this lack of appreciation, which the teacher must always face, the collection of the tuition is also left to him, as it used to be in the early days of Utah, the humiliations to which teachers were sometimes subject, were not only injurious to their pockets and feelings, but are degrading to the cause of education itself.

No unendowed school, professing to be up to the requirements of the times, can be self-sustaining by tuition alone, unless its charges are placed so high as to exclude all poor

children from entering. The sooner, therefore, the last vestige of this mode of carrying on public schools disappears from the land, the sooner will the people enter into the full enjoyment of the blessings of a thorough general education.

ENDOWMENTS.

Whether originating in vanity, ambition, qualms of conscience, or in motives of real philanthropy, endowments to institutions of learning are unqualified, lasting, and ever reproducing benefits to humanity. Without them very much of the prestige which the present era of civilization enjoys over all others, could not have been reached. This statement has not only reference to the large endowments, amounting to millions, of a Girard, a Johns Hopkins, a Stanford, a Rockfeller, and others, by which whole universities, colleges, etc., were established, but also to endowments for single chairs, scholarships, libraries, laboratories, cabinets, buildings, grounds, or to small sums of money, all of which contribute their share to the great work of human progress.

The blessings accruing for such endowments come not only from their material value, but also from the inspiring and ennobling influence which they exercise. They demonstrate the fact that the materialistic tendencies of the age have not yet succeeded in obliterating entirely the appreciation of the higher aims of humanity. They furnish to growing intelligences ever-present object-lessons, inspiring a gratitude which seeks expression in a career that shall repay humanity the benefits received through such endowments in the days of youth.

The author is acquainted with an incident in the life of a rich man, to whom was suggested the idea of endowing a certain educational institution that he might perpetuate his name with honor among the people. He did not, however,

possess that magnanimity of soul which would have enabled him to make what would have been to him a comparatively small sacrifice, and so died without following the suggestion.

It is quite a common custom in Germany and adjacent countries, for citizens to arrange for so-called "Freitische," or free meals for poor students, to be taken either at a common boarding house, or with the family. This custom, notwithstanding some objectional features, has been the means of materially assisting many worthy young people in finishing their studies.

Although American students would, perhaps, consider an offer of this kind too humilating for acceptance without rendering some equivalent in the shape of service, intelligent and benevolent citizens could find many ways by which similar assistance could be given to deserving students without doing violence to the praiseworthy feelings of self-respect of the latter.

Another, perhaps smaller, but no less acceptable and valuable contribution to the cause of education, consists in the presentation to schools, of books, rare specimens to cabinets and museums, apparatus, charts, models for physiological and scientific demonstrations. All these are testimonials of the interest which private citizens take in the cause of education, and are within the reach of almost every man and woman.

It is the custom in some countries of the old world to have coats of arms, ships, tablets, and memorials of various kinds, hung up in churches, to perpetuate the names of certain individuals or families of the parish. This venerable custom, though very limited as to its usefulness, could be greatly improved upon in our country by families making useful donations to public schools, thus perpetuating their names for future generations, and letting these presentations be signs of a covenant in behalf of themselves and their decendants,

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to be true forever to the cause of human progress. Thus one more bond in the great union between school and fireside could be formed.

CHAPTER II.

School Buildings.

A SCHOOL building, in the proper sense of the word, can be a school building and never anything else. Just so far as this point is lost sight of, and the design takes other purposes into consideration, to that extent the fitness of the building for its real purpose is lessened and a corresponding inconvenience created. If the violation of the principle just stated caused only inconvenience, the case would not be so bad. Inconvenience may be measureably circumvented by judicious arrangement in school plan and program. But, all other things being equal, it would be impossible to meet the requirements of modern education in such a building to the same extent as could schools more favorably domiciled.

There are several leading points which school authorities ought to take into consideration before deciding definitely upon the erection of a new school building. The first one of these is

LOCATION.

In too many instances the only consideration in regard to the location of a school building is the price. Wherever, within the district, grounds can be obtained at the lowest rate, there the school building will be erected. However

legitimate and proper financial considerations may be, they constitute only one of the factors to be taken into account.

It also happens occasionally, that the location of the building is decided upon in compliance with the special interests or convenience of influential citizens.

Another very reprehensible policy is the erection of a number of small buildings scattered throughout the town, in order to bring the school as near to every man's door as possible, instead of having one or two large school buildings wherein the various grades can be under the supervision and direction of experienced principals.

Some communities are visited by epidemics among children oftener and more severely than others. In such cases the causes have often been traced to the location of the school house either near a swamp or cesspool, exhaling malarious effusia, or by a spring or well impregnated with unclean substances.

There are also school houses located at such inconvenient places that children can reach them, especially in winter, only after long exposure to storms and colds. Their feet cold, shoes, stockings, and clothes soaked, and the school house exposed to fierce winds howling around it, many children, especially girls, contract diseases, that too often produce decadence and premature death.

School authorities should be careful that buildings be as far removed as possible from dangerous places, as for instance, railroad crossings, depots, precipices, stone quarries, or other places where accidents are liable to occur at any moment. A terrible landslide in one of the cantons of Switzerland, which came very near burying a school house with several hundred children, taught the authorities the necessity of removing their school to a place of greater safety.

An indispensable requisite for a successful school is quietness. The location of the school, therefore, ought to be in

a quiet neighborhood, where the turmoil of public thoroughfares, the clanking of forge hammers, the sound of running machinery, and the shrieking and thundering of passing trains, may not distract the attention and disturb the exercises of the pupils.

SIZE AND ARCHITECTURE.

It has been the cause of much gratitude to our Heavenly Father to notice the multitude of children that enliven even the smallest settlements of our people. In consequence of this characteristic, the question of suitable accommodation for our ever-increasing school-population is assuming an importance that outweighs all other considerations of public weal.

There are "school houses and school houses;" any variety of them, from the log school house with a large wood stove and a collection of different joints for a pipe suspended by wires from the ceiling, a rotten floor and patched windows, to fine buildings with porticoes, towers, and stone fronts. But, it appears, that the size of all of them has been calculated according to the number of children of school age, at the inception of the movement for their erection, without taking into consideration the rapidly increasing number of school children in every community. In consequence of this oversight, most of our school houses are not only over-crowded at certain seasons of the year, but prove actually inadequate to the school population, and great numbers entitled to the rights of the school room, have to be turned away.

Allowing space for about one-fifth more than the number of the school population at the time of starting a building, will usually meet the requirements of a community for some time to come. The general rule for floor space is four feet square for every pupil in each class-room. Class-rooms at that rate should be constructed to hold from sixty to seventy

pupils at the utmost. This would provide sufficient space for teachers' desk, recitation benches, and aisles. Department rooms for each grade are indispensable, to which may be added an office for the principal, a teachers' consultation room, a library, and cabinet, according to circumstances.

The height of school rooms should be about fourteen feet. If lower it would not furnish sufficient cubic space for fresh air in crowded rooms, especially when the windows may have to be kept closed on account of cold or stormy weather. If higher, the acoustics of the room become correspondingly difficult for speaking and hearing.

All apartments of the building, including passages, and stairs, should allow an easy and quick exit without interference of one pupil with another.

The architecture of a school building has been the cause of much controversy and contention in many communities. There are some leading principles governing the erection of school buildings, especially in reference to the common schools, principles which authorities would do well to instruct their architects to observe in making designs. These principles are, durability, appropriateness, simplicity, and good taste.

As long, however, as motives of speculation, vanity, and ambition, are suffered to intrude themselves in the conception of a building that in itself should constitute an object lesson to the rising generation, any attempt at realization of these principles might as well be considered the dream of an idealist.

Assuming, for argument's sake, that plenty of means are at the command of a board of education, such happy circumstance should not justify them in violating any of these standard rules of school architecture.

There ought to be no feature or part of the building without a specific purpose of utility, no ornament without signifi-

cance. Indeed, there should be no pretentious display of useless ornamentation at the sacrifice of substance and solidity.

Geometrical symetry is no more the only requisite of tasteful architecture than a strict compliance with the laws of counterbase alone is good music. Every ornament should symbolize some principle connected with the purpose of the edifice.

I remember a painted cornice in a certain school house representing dragons in fanciful arrangement along the ceiling. A more discordant and unappropriate design of ornamentation for such a place is scarcely to be imagined.

Inseparable from the main buildings are the surroundings. They should consist in playgrounds and separate back yards for the two sexes.

Every observing person knows that premises, kept clean and respectable under proper supervision, are treated with a certain degree of reverence by the most reckless urchins, while, on the other hand, untidy and neglected surroundings are looked upon by those mischievously inclined as legitimate objects to play their pranks upon.

Playgrounds covered with clean and dry gravel or sand, having benches under shady trees, here and there a few shrubs and flowerbeds, and the whole enclosed by a substantial railing, are incalculable incentives for good manners and decent behavior, and as such assist materially in the maintenance and discipline in school.

But as to the backyards. How often has the author been considered a crank on his educational tours of inspection in days gone by, when, on his arrival at a school house, he invariably went first to inspect the backyards and outhouses. Finding them, in some instances, either wanting altogether, or of an unspeakable description, his heart sickened at the contemplation of the physical and moral conditions that must

inevitably ensue among the school children from such criminal neglect.

Not only does the suppression of bodily necessities, enforced upon sensitive children by the absence of suitable accommodations, too often become the cause of serious and lasting disorders, especially among young girls, but the influence of untidy, obscene, or not sufficiently separated outhouses casts its blighting and debasing shadow over the immortal souls of susceptible youth.

LIGHT.

"Let there be light!" was the blessing with which the Creator consecrated this world as a habitation for His sons and daughters during their sojourn in this state of mortality, and "Let there be light!" should be the maxim in every school and fireside.

What is the cause of so many children, even of tender age, going around with spectacles? Young people of both sexes are seen with these appendages in ever-increasing numbers not only in our larger cities but in localities where such phenomena were unthought of a decade ago. It cannot be on account of fashion, or for the sake of vanity, for there is neither a particular beauty nor convenience connected with this habit, nor can any satisfaction be derived from this open confession of the crippled condition of the most prominent of all the senses, a confession which should really appeal more strongly to our sympathies than the crutches of the lame or halt can do. This statement seems startling only through the fact that the frequency of the habit has blunted our sensibilities in regard to it.

No reference is made here to dudes who with their monocles endeavor to sharpen their physical vision, their mental one being hopelessly obscure anyway. Sympathy would be

wasted in their case, as they are happy already in their self-admiration.

Among the many causes at work to produce the real or imaginary necessity for wearing spectacles, is the condition of light in school-rooms and homes. In the case of the former, it appears, that only at a comparatively recent date, the light question has received that consideration in the construction of buildings and arrangement of rooms, which the importance of the subject demands. In the case of the latter, nothing but incidental attention has been paid to it as a general thing thus far.

The greater number of our school buildings, especially those of the primary grade, are open to severe criticism in this respect. Some of them are so constructed that the pupils have to face the light, as the windows are only at the front side, or the light comes from opposite sides, or from the right side only. These are the worst situations and most injurious to the eyesight. The degree of their injurious effects ranges in the order named. These and minor evils of construction may be modified to some degree by frosting the windows in order to distribute the light more evenly throughout the room, or by arranging the blinds, but all these contrivances can never fully rectify the original mistake in construction.

The best light would be that coming from windows in the ceiling, but as that would be impracticable in the most of instances, the next best would be by elevated windows, the sills of which are to be above the heads of the pupils. Where this could not be done, let the blinds be arranged so as to cover the lower instead of the upper parts of the windows.

Parents also, would do well to remember these precautions during the home-studies of their children, and see that not only good lamp shades are provided for them, but the light at all times be sufficient by elevation above the eyelids.

The too frequent and in many cases premature adoption

of spectacles is a serious mistake and should be undertaken only on the advice of an experienced oculist.

Teachers and parents ought to unite their efforts to protect the eyesight of young people against injury. Each individual has a focus of his own, to determine which is the duty of every faithful teacher. The arrangement adopted in some of our leading educational institutions, of letting every student pass an optical examination to find his focus and to instruct him in regard to its observance, should be followed in every school.

It is to be hoped that legislative enactments will regulate these matters by and by.

TEMPERATURE AND VENTILATION.

These two, inseperable though they are in the performance of their mission, are brought, nevertheless, under unfavorable conditions or, by injudicious management, into serious conflict with each other.

Physical comfort in school and family circles is one of the requisites for the successful development and exercise of all physical and mental faculties.

As mothers seek with anxious solicitude for an interpretation of the language of fretfullness in their babes, in order to remove the cause, so should teachers be on the look-out for signals of distress or danger from among the pupils. Such signals are given by nature in regard to temperature, by drowsiness in hot weather, or in ill-ventilated rooms, or by coughing here and there in the room during spells of cold weather.

The temperature of a school room should not be suffered to fall below 60° Fahrenheit, nor rise above 70° Fahrenheit. It should be nearer the former in warm weather, and the latter in cold weather. A thermometer should be in every school room, and some one be appointed to make observa-

tions from time to time during school hours, so that the temperature may be kept at a normal status.

Heating by steam is the best mode for schools. There are many inconveniences connected with heating by stoves. The most objectionable feature of the latter mode is the unequal distribution of temperature. While often in winter more than a tropical temperature pervades the immediate neighborhood of the stove, the heat decreases at an "inverse ratio to the square of the distance," as astronomers would express it, until the furthest removed corners of the room are making acquaintance with the climate of the frigid zones.

It is a hygienic law that the lower parts of the body should be kept comparatively warm, but the head and adjoining parts correspondingly cool. This law cannot find a complete recognition by stove-heating, which does not reach the feet of the pupils stuck away under the desks and seats, while it surrounds the heads with a heated atmosphere.

Many chronic complaints creating a great susceptibility for epidemic diseases, and resulting frequently in premature death, are traceable to this inefficient mode of heating.

The improvements in this line are, therefore, not among the least triumphs of modern civilization.

During cold weather many people mistake the animal heat, emanating from a big crowd in a close room, for the equivalent for a fire in a stove. Foul air is not only a poor but a very injurious substitute for a warm but healthy atmosphere.

This fact necessitates the calling into requisition the further factor mentioned at the head of this chapter, viz: ventilation. Fresh air is indispensable to life and health under all conditions, and its supply ought to be secured by the best contrivances within the reach of schools and homes. The blood running through the veins of man, requires constantly the purifying process of oxygen, which substance is supplied

to the lungs by inhaling. Exhaling is the process of throwing out the carbonic acid that has been formed in the lungs by a combination of oxygen and the carbon in the blood. This carbonic acid is a poison, accumulating in close and crowded rooms very rapidly, causing nausea, headache, and drowsiness, as first symptoms of its evil effects upon the human system. These symptoms, if unheeded, quickly develop into more serious attacks, and may cause death.

Where flumes with ventilators can not be had, doors and windows are the only other means through which the necessary circulation of fresh air can be effected.

Draft, that pernicious counterfeit of ventilation, ought to be guarded against by every teacher with careful solicitude. All windows should be so arranged as to permit a hoisting of the lower and a lowering of the upper parts. If only one part can be made moveable, it should always be the upper one, so that the current of air may pass above the heads of the persons in the room. Transoms should be adjusted in such a manner as to force the instreaming air toward the ceiling and describe a curve with the convex side upwards and thus become assimilated to some extent with the prevailing temperature of the room.

CHAPTER III.

FURNITURE.

THAT the teacher makes the school is true in every sense of the word, but, all other things being equal, the teacher, with good appliances, will more easily perform his task and accomplish more good, than the one who has to struggle with all kinds of inconveniences.

Besides the school building with its various parts and requisites, as spoken of already, there are several other indispensable items whose greater or lesser completeness and appropriateness contribute largely to the whole tenor and progress of a school, or may retard it as the case may be. The first of these items is *furniture.*

Without reviving the memories of those primitive conditions of early school times during the pioneer period of our people, when almost anything to sit on was good enough for a seat in school, and desks, when there were any at all, had to be constructed out of any piece of lumber that happened to be lying around loose—I proceed at once to the present state of affairs in regard to school furniture. I am proud to record the praiseworthy efforts of school authorities and people throughout these mountain regions in supplying the school with furniture of the most improved style.

This had to be accomplished, however, in many instances under heavy financial difficulties, which only the earnest devotion of our people to the cause of education could enable them to sustain.

Although the comfort and physical requirements of the pupils are the first points of consideration in the selection of

school furniture, experience is calling the attention to the inestimable value which the influence of a respectable school outfit exercises over the minds of the youth.

At the re-opening of one of our church schools, the visitors found it furnished with new desks, carpets on the floor, washstands supplied, walls papered and decorated, and even the backyards clean and neatly arranged. One of the visitors regretted that all these "fine things" would soon be spoiled. The young urchins, he thought, would scratch, whittle, and deface everything. The principal, overhearing the remarks, pledged himself to have the furniture preserved to a reasonable extent during the school year, inviting his visitors to call again at the close of the year. He was taken at his word forty weeks later at the closing exercises. Not a mark was visible on the walls around the premises, not a scratch on desk or seat, not a rent in the carpets, no damage to anything except the unavoidable signs of wear and tear produced by a crowd of about 300 children.

This commendable condition was the result of the teachers calling to their assistance the natural regard in the heart of every child for that which is beautiful and pleasant, and they thus succeeded in training their pupils from despoiling things that are good.

Every boy and girl is inclined to take good care of clothes, playthings, tools, or utensils of any kind so long as they are new, clean, and in good condition, but recklessness or indifference in their use increases in proportion to their soiled or dilapidated condition.

Many parents might take note of this principle to great advantage; not only will dilapidated, and untidy household articles be entirely ruined much quicker than "nice" ones, but that they also exercise a demoralizing influence upon the character of the children.

Slovenliness in these outward things reacts invariably upon the mind.

Hence, whether in school or at the fireside, untidy surroundings are accompanied by disorderly conduct as well as loose principles and habits.

CHAPTER IV.

UTENSILS.

AN enumeration of a complete school outfit would be as unnecessary, so far as information to school authorities is concerned, as it would be uncalled for in this work. In the case of the former, all educational publications are filled with advertisements of supplies from furnishing houses, and the choice from among them has to be regulated more or less by financial considerations. The aim and purpose of this work, direct the author along other lines.

Whatever blackboards, maps, charts, or mathematical, geographical, historical, physiological, and physical apparatus, may be at the disposal of any teacher, or whatever books, or writing material the pupils may have for their own use, one characteristic concerning them all ought to be considered essential, that is, a clean and orderly condition. It would be far preferable, for instance, to have no map at all, than to have a torn or defaced one.

If the benefit derived from the facility in demonstrating or illustrating a point must be paid for by habituating the eyes and minds of the youth to sights of slovenliness and disorder, the price is too high, and the transaction is a bad one.

If accidentally, or by constant use, any utensils should become damaged, and a new one could not be secured, the in-

genuity and adaptability of the teacher should devise means to repair the damage. Patched or mended clothes are no disgrace if otherwise clean.

None of the utensils for the purpose of instruction, and belonging to the school, should ever be allowed to be touched or handled by the pupils, unless by special appointment, blackboards, and objects deposited on the teacher's desk not excepted.

This principle, when once impressed upon the minds of the pupils, will not only insure the preservation of such articles, but also produce the far greater result of training the children in the habit of respecting public property.

In regard to the utensils used by the children as their own private property, as for instance, books and writing materials, the same rules as to observance of cleanliness and order and non-interference with the property of others, holds good. This principle should be inculcated by frequent inspection and careful supervision.

The question of school books has been a perplexing one from the beginning and will remain so for a long time to come, in as much as the speculative tendencies of publishing firms, the preferences of individual teachers, the financial capacities of the people to meet the demand, are not often found to run precisely in the same channels.

It cannot be denied that the ever-increasing multitude of school books for every grade, branch, and study, is an evidence of the over-wrought competition between publishers of this class of works.

It would be extremely unjust, however, to lay the blame for this condition exclusively at the door of the teachers. The spirit of high-pressure pervading everything in our nation,the system of competition between schools of every grade, the continuous change of teachers forcing them to make as splendid a record for themselves in as short a time as pos-

sible, are the chief causes of producing a feverish haste, which is too often accepted in lieu of solid and real progress.

These remarks may appear to some as deviating from the subject under consideration, but reflection will soon show the logical connection.

These reflections recommend themselves also to the consideration of parents, for the principles of order and cleanliness, to be observed in a school room, form the moral elevation and intellectual advancement of the pupils, are the same that ought to pervail at the fireside.

A home does not need to have a choice supply of commodities and conveniences in order to be a model for the children growing up there.

During the pioneer period of our people in these valleys of the mountains, I have seen dwellings dug out of the mountain side, with furniture made out of barrels and boxes, etc., that were, nevertheless, models of order, cleanliness, and refined taste. Poverty gives no license for disorder, slovenliness, and filth. There are, on the other hand, pretentious residences, furnished with all the luxury that money can procure, that in no wise present the spectacle of good taste or order, and would be far from being considered model homes.

The blessings of a model home have their source in the heart, springing forth from thence and enlivening the home whether surrounded by poverty or affluence, and blessed are the children that are born and raised near such fountains.

The importance of playthings for children is not as much appreciated as their far-reaching influence demands.

While some parents in their entire neglect of this educational principle force their children to seek diversion among the questionable influences of street companions, others are

falling into the other extreme by surfeiting their little ones with such a variety of playthings as to deprive them of lasting value in their eyes. Playthings should open a field for the exercise of the imagination, and give the child an opportunity for practicing invention, as, for instance, uncolored building blocks for boys, and for girls, dolls to be dressed as taste, fancy, and material on hand, may suggest; picture books, carpenter tools, etc.

Each child should have a receptacle of his own for his books and playthings, and be trained to keep them in good order, and to respect the things of his brothers and sisters, as well as those belonging to the other members of the family.

Great progress in the matter of regulating the plays of children and in teaching them to become self-entertaining, which is the first step to the principle of being *self-sustaining*, is being made by the Kindergarten movement. All parents will do well to avail themselves of the great help this movement is rendering them in training their children in a judicious manner.

I say again, have books, pictures, and things for your children to make the fireside as attractive to them as possible. Do not place them in the same deplorable condition as a certain young man was, who, as an excuse for loafing around the streets, confessed to me, *that he had nothing to stay home for.*

CHAPTER V.

LIBRARIES, CABINETS, ETC.

LIBRARIES and cabinets stand in the same relationship to schools and firesides as mill-ponds to mills and factories, or reservoirs to large tracts of irrigable land. They are reserves to which recourse for supply can be had in case of need.

The meaning of a complete library or cabinet is very relative, as it depends upon the requirements of every individual school or fireside.

A school library should contain at least a full set of each of the various text and reference books used at the school, an unabridged dictionary, an encyclopædia, a copy of the school law of the state, and one or two works on theory and practice of teaching from some of the leading educators. To these are added, in most of our schools, the standard works and leading publications of the church.

These numbers can be augmented indefinitely by voluntary contributions from friends and patrons of the school, if teachers and school authorities will take the proper steps toward inspiring the public with the idea.

If the statement of a celebrated botanist is correct, that there is no love in a house where there are no flowers, then my statement is true also, that there is no intelligence in a family where they have no books.

Books are tell-tales not only in regard to what they contain, but also in regard to those who keep them. Some family libraries are gotten up for the purpose of parade, and they give themselves away to that effect by their elegantly bound but unused appearance; (some are well used but betray the

shallow and superficial character of their owner,) some are an honor to their possessors by the worthy championship in which they find themselves with one another and their masters, and showing the latter's intercourse with them by marginal notes, book marks, notes, and interpolations.

Besides this general family library, which should be accessible at all times to the younger members of the family, every child should be taught to keep his own set of books, take pride in them, and be encouragud to study how to increase their number by honorable and praiseworthy means, and by suitable selections.

As the establishment of a reading room in every one of our public schools is out of the question, notwithstanding the great desirability of such an arrangement, our Sunday schools and Mutual Improvement Associations supply this deficiency to a great extent, so that the most of our school children have the benefits of some library within their reach.

The advantages of having a cabinet are of a two-fold nature. In the first place the objects contained therein are very handy for conducting object-lessons, and in the second place, the Pestalozzian method of cultivating the power of observation among the pupils by inducing them to collect all kinds of specimens, is the very essence of learning.

Teachers will readily obtain from farmers all the various seeds cultivated in the neighborhood, the stores will gladly furnish samples of everything in the dry goods and grocery line, friends and patrons of education will donate cheerfully mineralogical, botanical, or zoological specimens, or rare pieces of technical, geographical, or historical interest. There is very little expense connected with starting and maintaining a valuable cabinet, only much patience, perseverance, and ingenuity are required.

Parents should study the inclination of every one of their children in this direction and encourage them in such pursuits.

While some children may love to collect leaves and flowers, others may prefer the collection of insects, or others again take delight in a mineral cabinet, while others take pride in a collection of geographical, historical, or technical illustrations, or in coins, some even in postage stamps. In short, encourage them in the collection of anything that cultivates observation, perseverance, systematizing, and order. All the trouble connected with such pursuits will be richly repaid by the moral and intellectual benefits derived therefrom.

SCHOOL MANAGEMENT.

CHAPTER I.

INTRODUCTION.

THE relationship of theory to practice in education is so close and indissoluble that any neglect in the one operates with disadvantage upon the other so far as the results aimed at, are concerned.

The process of bringing into practical operation the theories which one may entertain concerning scholastic and domestic education constitutes what is generally termed "management," and its success or failure depends to a very large degree upon it.

In the management of educational affairs, therefore, whether at the fireside or in the school the masterhand of an educator, or its opposite, may be easily recognized. Scholastic education, requiring of necessity a more pronounced systematic course of procedure in every particular, finds in emulation and the cultivation of a sense of duty, the strongest incentives, while domestic education would fail, when love and affection are not the guiding stars in its sphere.

CHAPTER II.

AIMS.

AN educator's conception of the nature and aims of his mission determines the outlines of the work before him. It his ideas in regard to these points are narrow and dwarfed, the methods employed and ends aimed at will be correspondingly circumscribed, while loftier and grander aims are expressed in the adoption of corresponding methods.

DEVELOPMENT OF INDIVIDUALITY.

Every human being is a world in miniature. It has its own centre of observation, its own way of forming concepts and of arriving at conclusions, its own degree of sensibility, its own life's work to do, and its own destiny to reach. All these features may be encompassed by general conditions, governed by general laws, and subject to unforeseen influences and incidents, but within the sphere of their own activity, they constitute that great principle which we call individuality.

Individuality means not the mere part of existence, as in plant-life, nor the mere power of conscious volition as in the animal. In man it means that inheritance that separates man from the rest of the physical creation, empowers him with endless progression, and designates him as an offspring of Diety.

This divine attribute of man is placed for the time being at the disposal of the educator, whether in the family circle or at the school, to cultivate and develop it to its utmost capacities.

With what care and solicitude we are apt to handle any

previous subject, the value of which may consist either in its monetary consideration, or in affectionate reminiscences connected with it! What an amount of labor, skill, and mental effort we often devote to our daily pursuits for the purpose of securing the necessities of life, or of accumulating means, of achieving fame, or of satisfying the cravings for knowledge or for activity in social, political, scientific, literary, or artistic spheres! And yet, all these activities can not compare with the great responsibilities resting upon him that is called upon to guide the development of the youth. Schedules, theories, systems, methods, and rules, are empirical contrivances, subject to the fluctuations and changes of environments, and are no more available in all cases than patent medicines are to all ailments.

It is the fashion in Chinese gardening to force trees and shrubs out of their natural way of growing, into all kinds of fantastic shapes according to the fancy and notion of their master. There is a great deal of Chinese gardening going on in education.

Dispositions and capacities are to a great extent predicted upon ancestry, parentage, and surroundings, and even those inclinations and proclivities that may be pronounced as evil, are in most instances only natural endowments in an unhealthy or perverted condition.

A correct diagnosis of a disease depends largely upon the clear understanding of its causes, and the remedy, upon their removal. The science of health dates its rapid progress from the time of its commencing to discount more and more the application of violent and desperate means.

This same evolution from rude and crude to more rational methods is observable also in education.

In olden times, the switch, the ferule, and other cruel and disgraceful means of punishment were the nostrums by which moral and intellectual defects were sought to be remedied

and prevented for the future. Children of a stubborn or wayward disposition, of idle and indolent habits, lacking concentrativeness and application, etc., had to be *broken in* by heroic treatment, and the rod was the acknowledged emblem of training in family and school. Authority and might on the one side and obedience and submissiveness on the other, were the stakes around which individuality was led to twine itself, even if its joints had to be broken to accomplish the feat.

A child's disposition can never be broken, but it can be spoiled and ruined for life. There are other influences for guidance than the mere exercise of authority, and other incentives to progress than thoughtless submission to unsympathetic dictates. The exercise of authority without intelligent justice and kind consideration is tyranny, and obedience without consent of heart or brain is slavery.

Oversight in regard to this principle in education had been in conformity with the, in some degree, arbitrary conditions of society, family and school, until comparatively recent times. An entire emancipation from such thralldom will be accomplished only by the spirit of the great Latter-day work, which leads to all truth, embraces all truth, and advocates all truth. The philosophies and theories of the world and its churches have demonstrated their inefficiency in performing this task.

Every child ought to have a chance to develop its moral, mental, and spiritual faculties to their utmost capacity. This can be accomplished only by a judicious distribution of the principles of obedience and discretion. In the former the will-power, in the latter the judgment, is the chief object of control, but in both, affection should forever hold sway.

It has been stated by eminent psychologists that an infant is a little savage in so far as it is controlled only by impulses of selfishness. Granting this to be true, it follows that a child

naturally endowed with a strong will-power, but as yet devoid of any judgment to use it properly, will be pronounced to be either stubborn, wild, or uncontrollable, while one of a less gifted disposition in this regard may appear more yielding and obedient, and, therefore, in a more favorable light.

Two kinds of treatment in such cases may be mentioned here as being the most illogical in their nature and the most disastrous in their results.

The first one is the process of *breaking into* subjection and obedience any refractory young-one, as already alluded to above. The results of this barbarous treatment are frequently lying, hypocrisy, or licentiousness when the arbitrary treatment is removed, while in cases of weak will-power the needed strengthening influence is denied, and self-reliance and independence of character remain unattainable features. This educational mistake, however, does not largely prevail in America.

It is the other extreme which needs special consideration right here.

"Boys will be boys." "O, let him sow his wild oats, he will settle down by and by." These and similar fallacies have brought many a young man to grief and ruin, and were the starting points from which many criminals had to trace their careers, ending in the prison or on the gallows.

No mother lets her infant crawl or walk any further than she can control its movements, to preserve it from the possibility of accident. This illustrates the principle to be kept in view when the cultivation of character is concerned. Character developes most advantageously under a just distribution of the injunction to obedience and extension of discretionary exercise of will-power.

As a mother picks up her infant before it crawls out of reach, not because she did not intend to let it ever learn to walk, but to let it go only as far as it has strength to do without

endangering itself, she is extending, however cautiously, the range of the child's movements. Thus a judicious educator, whether in school or at the fireside, measures out the amount of discretion allowed to the yet immature young minds in exact proportion to their gradually developing judgment.

The modeling of the individuality of a young mind surpasses, in delicacy and import, the works of a sculptor whose material consists only of clay or mortar and will sooner or later crumble to dust again, while the educator's material is immortal souls, more pliable than clay, more susceptible to impressions than marble. Whatever care or carelessness, wise solicitude or criminal neglect may have perfected or caused this individuality to degenerate, will be brought out with indelible clearness to testify for or against those into whose hands had been confided this sacred stewardship.

CULTIVATION OF PUBLIC SPIRIT.

"Man does not live for himself alone." Although a truism, this saying should demand the most serious consideration in all educational affairs. It is, however, too apparent that, as a general thing, neither school nor home seem to look upon it as an injunction worthy of a practical application in the training of the youth.

To instruct the rising generation in knowledge and accomplishments that will enable them "to paddle their own canoe," or "to hoe their own row," or to make their way to prosperity and distinction, with some ethical instructions thrown in, in order to give the whole system the flavor of morality, constitutes about the sum total of modern education.

It is not the author's intention in this connection, to speak disparagingly of the efforts of our denominational schools that are endeavoring to give to their teaching a religious foundation, nor of the praiseworthy feature of our public

school-system to cultivate patriotism by the introduction of patriotic songs and by relating incidents from the lives of our great men and women—these features are to be highly commended as far as they go; they touch the point in question only very slightly, however.

Man, as a member of the human family, has a reciprocal relationship to sustain. This fact rests not merely upon the commercial principle of demand and supply, or equivalent for equivalent, but finds its mainspring in the instigation of public spirit.

In monarchies, where, in the hearts of the subjects, the solemn teaching is inculcated, that fidelity to the king in peace and war, is the citizen's highest duty, and where a Louis XIV, of France, could exclaim "I am the state," (l'etate c'est moi,) or William II, of Germany, could write "The will of the king is the highest law," (regis voluntas ultima lex,) public spirit is not an essential factor in national affairs, and shows itself only occasionally in the acts of some philantrophic or broad-souled character, as in the case of Count Tolstoi, in Russia, August Herman Franke, in Germany, Father Mathews, in Ireland, and others.

In a republic like ours, the case stands, however, quite different. Here, the masses of the citizens are the makers of their own destiny. If the nation's fortunes, the administration of public affairs, the prosperity of communities and individuals shall be what every honest man would desire, then the sources from which these conditions derive their existence must be pure, and adequate to so desirable a consumation. If these sources are lacking the requisite qualifications, but are impregnated instead with selfishness, venality, greedy partisanship, office-hunting for "what is in it," indifference, or even worse motives, then the body politic becomes infected and diseased, and its ultimate dissolution is a mere question of time.

To what extent such a condition of affairs may be prevailing in our own country, it is not the place here to discuss, but this much must be said, that our public educational system from the primary schools upwards throughout all the various stages to our Universities, make no sufficient provisions for the cultivation of public spirit in the hearts of their pupils.

Whatever there is of public spirit among our people is generated at the firesides by the example of noble spirited citizens with whom the young people may happen to come in contact.

As an essential factor in education, the cultivation of public spirit has not yet been recognized by our public school system.

Incidental instructions, corroborated by example, especially in the family circle, are productive of much good in this respect, but in the school, where alone a systematic training could be inaugurated, nothing has been done thus far to any remarkable extent to cultivate public spirit.

The systematizing of efforts for the cultivation of public spirit is known in our Church schools by the name of the "Monitorial System."

Many teachers, even of long experience, are laboring under the mistaken idea, that monitors in school are appointed merely for the purpose of assisting the teacher in the adjustment of minor disciplinary items, so that the teacher may be able to turn his attention more exclusively to the main work before him. This explanation, definition, or view of the case demonstrates the entire want of comprehension of this principle, as an experienced teacher needs no such help, knowing that all such things could be attended to by himself far more efficiently. But this is not the point at issue.

The point in question is to give every pupil something to be responsible for outside and beyond his own individual concerns.

To educate a pupil so as to make him realize the necessity of complying with the rules of the school, to have his lessons well prepared, and to make reasonable progress in his studies, and then to "toe the mark" in these points, is generally considered the acme of scholastic education. So far as domestic education is concerned, the same rule holds good as applied to the different spheres of activities. But the cultivation of public spirit cuts no figure in either.

Let the teacher invent, if need be, all kinds of offices for his pupils to fill, and distribute them according to his best judgment, or by the selection of the pupils, with occasional rotation in office, and thus give the young people a chance to cultivate the sense of devotion to the necessities and well-being of their comrades, and to learn to appreciate the sense of public responsibility. They will habituate themselves in the performance of public duties without apparent remuneration; they will cultivate integrity, honor, and reliability; they will gain an experience that will be of incalculable value not only to themselves but to the people at large among whom their lot may be cast in the future.

Betrayal of public trusts, office-seeking for "what is in it," partisanship for selfish ends, and the sacrifice of public interests to the gratification of personal agrandisement, would be relegated to the slums of political trickery and exposed on the pillory of public ignominy and disgrace.

The nation woul enjoy an atmosphere of political purity, men would be chosen for public offices on account of their intelligence, integrity, and devotion to the public weal, and a respect and reverence would be cheerfully accorded by all to the representatives of the peoole, and to the executors of the law.

REVERENCE FOR LEGITIMATE AUTHORITY.

It is the misfortune of many reformers and revolutionary heroes that their followers often carry the original movement

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Osmer D. Flake, Snow Flake, Arizona. Andrew B. Morgan. Alonzo E. Wall.

to extremes and thereby create worse conditions than those from which escape was sought to be secured by heavy sacrifice. When our revolutionary fathers arose with patriotic fire and struck off the fetters of despotism that threatened to be fastened tighter and tighter upon them, they wrote in letters of blood the declaration that all governments derived their authority and just powers from the consent of the governed.

Although thus pointing out the only legitimate source of governmental powers, they, at the same time, recognize the right of government and its authority.

The very term "authority" implies respect and veneration.

It is the mission of popular education to accept this principle as one of its objective points, and to devise means and methods by which it can be best put into a system of practical training.

As all education commences in the family circle, there the germ of the sense of veneration and reverence ought to be implanted in the young heart, as it is protected there not only by the divine commandment: "Thou shalt honor thy father and thy mother," but also by the irrisistible power of natural affection. For father and mother are to the child the first object-lessons on which to practice the glorious principle of reverence.

Yet, notwithstanding the divine injunction, the voice of nature, and the teachings and examples of good men and women among all nations and in all ages, there is no people among whom the principle of reverence is less cultivated than it is among the Americans.

The cause of this deplorable deficiency in our national character is traceable directly to the sin of omission at the firesides of the nation, where reverence for parental authority is suffered to carry on a precarious existence in too many

instances, until it gradually disappears, to be supplanted by a nondescript relationship that is taken for independence of character.

A lack of loyalty thus engendered in youth makes itself felt later on in all affairs of public life, in politics, in official circles, in business transactions, in literature, art, and science. A materialism is penetrating all relationships that men have to sustain one with another, and that threatens to deaden all lofty aspirations.

"The fear of the Lord is the beginning of wisdom." This injunction from an inspired source admonishes us to train the children in the reverence for things divine, as therein is the beginning of wisdom. What things are divine?

A careful answer to this question will furnish us with an inexhaustible supply of object lessons for the practice of reverence and veneration.

There is, in the first place, the father's house, the home, the fireside. Let children be reminded of the fact, that days may come in their lives, when they would give almost all they possessed, even years of their life, if they could be back again once more in their father's house, and if only for half an hour. To children thus trained, their earthly home is only an object-lesson in preparing them for the duties and blessings of a heavenly home yet to come.

The school house presents to the teacher endless opportunities for cultivating the principle of reverence for law, authority, principles, and persons, so that the future citizens may look back with gratitude to their school days during which they were trained in those glorious principles of reverence for all that is true, noble, righteous, and pure, that constitute the mainspring of all their actions and are the foundations of their prosperity and reputation.

In religious as well as in all kinds of public assemblies, even in theatres and places of amusement, children are to

be taught the principle of respect and reverence for the place, the occasion, the proprieties, and for the feelings of others.

Respect and reverence for old age are only stepping stones to reverence for divinity and its attributes, and its practice is an object lesson for the cultivation of religiosity.

In like manner sacred objects, places, things, times, and principles can be used as object-lessons through which the principle of reverence can be cultivated. The Latter-day Saints have made a start in these matters by their efforts in their Church schools, Sunday schools, Mutual Improvement Associations, and Primaries, and in their Quorum and Priesthood meetings, and Relief Societies. This principle is urged upon the parents for cultivation at their firesides.

CHAPTER III.

Outline Work.

Drafting the outlines for school work is to the teacher what the design for a building is to an architect. It determines the degree of mastership which either teacher or architect may have attained in his respective profession. In both instances the execution is to a great extent distributed among specialists, practical workers, and subordinates, whose individual efficiency, competency, and ingenuity are restricted to certain limits marked out by the ground work.

The physiognomy, or rather individuality of a school, no more depends on the style of building or the manner of its equipment, than an elaborate or inferior dress determines the

intellectual or moral character of the person wearing it.

The outline work of a school determines its status, it should be conceived in integrity, and carried out in honesty.

False pretentions for the sake of making a fine show, for attracting patronage, or for reflecting disadvantageously upon more conservative educational institutions, are a crime committed against the public in general and the youth in particular. To reduce the possibility of such impositions to more narrowed limits, the state should provide for the appointment of public school inspectors, that are professional educators. The State and County Superintendents, if possessing that requisite qualification and not subject to political partisanship, would naturally be the most suitable officers for that duty.

Such school inspection should be made on the basis of the official outline work of the school and the results be reported to the county or state authorities.

A complete outline work to be made obligatory, for every school, or set of schools; should consist of a circular, a plan, a program, and records. All these are often found either in part, or entirely in one issue.

CIRCULARS.

The circulars issued annually by the leading educational institutions of our country are in most instances models. They contain historical reviews of their respective institutions, lists of the members of their Boards and Faculties, leading points of the various studies taught, grading and graduation, conditions of entrance, provisions regulating the moral, scholastic, domestic, and financial requirements of the students, illustrations and descriptions of buildings, grounds, rooms, and apparatus, etc.

These circulars are pledges to the public that the work outlined in them will be faithfully performed, and the final

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results at the end of every school year are the legitimate criterion of the work done.

PLANS.

Complete plans of every grade and study, for the whole school year, or even for a period of years, are as essential for the carrying on of a school, as the specifications for a builder are necessary to the construction of a house.

A great step forward has been made in our public and denominational schools by the adoption of the "Eighth Grade Plan," according to which a certain uniformity of grading, text-books, and methods of teaching, has been accomplished. Especially is the vast improvement made by this system realized in many of our country school districts, where, on account of the shortness of the school season, (only three or four months,) a babylonic, arbitrary, and in many instances absolutely aimless confusion in subject matter and methods, used to prevail.

The County Teachers' Institutes, State Conventions of Teachers, Summer Schools, and the arrangement enjoining upon teachers the necessity of interchanging professional visits with one another, are of incalculable value in maturing plans for school work, in as much as they enable teachers to enlarge their ideas and avoid falling into stereotyped methods; thus keeping their minds open for suggestive advancement, and qualifying themselves for the attainment of mastership in their profession. This term implies far more than a certain efficiency in practical class work. A mere class worker stands in the same relationship to a true educator as a performing musician stands to the leader of an orchestra, or to a composer, or a subordinate officer to a general.

PROGRAMS.

One glance at the daily program of a school will tell an experienced educator, whether the teacher is a professional

or an amateur in his work. There are several principles to be observed amidst all the difficulties in the composition of a daily program. Conflicting studies, great number of classes, want of room, and other perplexing problems demanding solution may modify in some degree these principles, but they must remain visible in the construction of the program.

There are reflective, memorative, and mechanical studies to be distributed. The first of these as mathematics, language studies, and sciences, claim a place among the first exercises of the day, when the mind is fresh, vigorous, and not yet fatigued by hard or long studying; memorative studies, such as history and geography, that are enlivened by imagination, may either follow; while mechanical studies, like penmanship, drawing, and music, should be the last, when the mind needs relaxation or change of occupation.

The pupils also require consideration, and the program ought to be arranged in such a manner as to alternate students of different classes as much as possible. No student should be left too long without a recitation. Study and recitation should alternate as nearly as possible.

By a judicious composition of the daily program a teacher may secure much valuable assistance by the buoyancy and freshness of spirits, vigor of mind, and readiness of attention on the part of his pupils, as they are never suffered to become weary by too long occupation with one kind of work.

Time also is an important factor in the construction of a program. Generally 360 minutes constitute a full school day. During these 360 minutes sometimes from eighteen to twenty recitations, two recesses, and changes of classes, each taking from two to three minutes, have to be disposed of. Some classes, on account of their numbers, or the subject-matter, or the grade, need more time than others, some

may be made to alternate with others, but none can be passed over.

Punctuality and precision in recitations is an indispensable requisite for successful school work. To this end a copy of the daily program in large and plain writing ought to be placed at the most conspicuous point in the school room, and a clock hung up in sight of teacher and students for guidance.

Every teacher ought to learn to gauge his work for every recitation, like a journalist gauges the article for his paper in accordance with the allotted space. As a rule, no teacher is justified in running over his time a single minute, nor in closing a minute too soon. This precision reacts favorably upon the students, as they get habituated in punctuality, while an opposite course on the part of the teacher will deprive the students of the benefits of this mental training.

This rule becomes a matter of absolute necessity in schools with several departments, each with its own teacher, where often teachers and students may have to change about into different departments for recitation. In such cases, any irregularity on the part of a teacher may interfere seriously with the whole machinery.

RECORDS.

Any business kept without strict accounts would soon be thrown into helpless confusion and end in financial disaster. What accounts are to the business man, records are to the teacher.

It has been supposed by some that records are to be kept solely for the purpose of reference, to enable the teacher to make correct reports, conduct his reviews by them, and for the inspection of the presiding authorities. These points are correct, but they are not the only ones underlying the necessity for keeping them conscientiously and complete. Care-

less and unreliable records are like careless and unreliable accounts, they are worse than useless, they are misleading, and none at all would be preferable.

There is a moral feature connected with these records which no teacher can afford to overlook. As we have chronometers, thermometers, barometers, I might call these records psychometers, or measures, indicating the degrees of regularity, precision, efficiency, and progress of teachers and pupils, within the lines marked out for them in the plan. By these records, if reliable, the teacher may see at any time whether he is gaining on his work or falling behind, whether this year's work compares favorably or otherwise with that of previous years, or with that of other schools, whether such a proportion of his pupils are "toeing the mark" as will justify him in pronouncing his labors successful or otherwise, and finally, these records will be a stricter critic upon his own labors than any one else could be. These records are:

The Historical Record,

containing all the changes that have occurred in the Board, the Faculty, the organization, the building, the improvements, and other important items connected with the school since its organization.

The General Record

with an alphabetic index, containing the names of all the pupils that ever attended the school, arranged by years, with specifications of age, parentage, domicile, entrance, department, etc.

The Register of Studies,

also designated by several other names, containing the weekly record of subjects treated in every class, with references to text-books or plan.

The Rollbook.

indicating the daily regularity, punctuality, preparation, etc., of the pupils. This record should form the basis for the periodical reports to the parents of the pupils' standing.

The manner of keeping these records testifies plainer than anything else can do in regard to the spirit in which a teacher is performing his work. Incomplete and unreliable records should condemn any teacher in the eyes of his superiors and of the public.

DISCIPLINE.

CHAPTER I.

INTRODUCTORY.

DISCIPLINE is the climate of the school. It may be severe or genial, subject to tempestuous disturbances or of even temperature, so to speak; it may have a tendency to produce unhealthy conditions of body and mind, or be conducive of the highest development of the physical, moral, intellectual, and spiritual faculties of the child.

No school or family can be without some kind of discipline, any more than a country can be conceived to be without any climate. The discipline may be wretched in many ways, as some climates are, but there must be some condition of affairs prevailing in every family or school, that characterizes the intercourse between parents or teachers on the one side, and children or pupils on the other. This condition is not only the result, but is the very essence of discipline.

CHAPTER II.

METHODS.

A METHOD is a systematized procedure by which some abstract principle assumes a concrete form of action. There is not only a great variety of methods by which any one principle may be sought to be carried out or cultivated, but these methods themselves are often subject to variations as to time, conditions, experience, and individualities. Principles are formulated truth, and as such are exceedingly conservative and tenacious; while methods are fluctuating and more or less experimentative in their nature. They ought to be used judiciously, as an organist uses the stops of his organ, now some, now others, as the various passages in the piece to be performed may require.

There is, however, one caution which parents and teachers may observe with great advantage; that is, to guard against experimentalism in educational methods. Our educational journals are full of all kinds of suggestions, our teachers' institutes, conventions, and lectures, are constantly bringing forth new ideas in regard to disciplinary methods. There are some parents and teachers always on the alert for something new in that line to experiment with, on their children or pupils. These experimentalists are like some cranks, that try every patent medicine advertised in the papers.

All methods of discipline may be classified under two heads, compulsory and emulative. The former is best characterized by the imperative "Thou shalt," while the latter sees in the cultivation of the "I will" of the pupil, its chief disciplinary motive.

COMPULSORY.

To the honor of our present stage of civilization be it said, that the days of the switch and ferule, and other means of corporal punishment are rapidly passing away. The despotic reign of the schoolmaster of olden times was a suitable groundwork upon which to erect the superstructures of tyranny, aristocratic supremacy, arbitrary laws, with their cruel modes of punishment, and that state of society which recognized only two classes of people, one class that had the power of command, the other the duty to obey.

Inasmuch as the school and the fireside are the two great nurseries of the human family, much depends upon the controlling principles according to which the education of the rising generation is to be regulated. These principles shape, to a very great extent, the character of the generation into whose charge the inheritances of the past will be placed for further improvement. They will either prove themselves worthy of that sacred trust, or fall short to their own sorrow.

Corporal or physical punishment of any kind is illogical, and is not a natural sequence or result of the offense, but must of necessity bear to some extent the character of arbitrariness.

The laws of nature have excluded forever in their operation the principle of arbitrariness; neither are the laws governing the moral, mental, and spiritual operations constructed upon an arbitrary plan. Why should educational operations be carried on differently?

The application of corporal or physical punishment of any kind is always an evidence, that either on the part of the parent or teacher all moral and mental resources to meet the emergency were either exhausted or unknown, or that on the part of the child or pupil the comprehension of the require-

ment was too dull, or the will-power to follow instructions, was too weak, so that the element of fear or physical suffering had to be introduced as a stimulator.

The application of such means is either a confession of moral or intellectual deficiency on the part of the educator, be he parent or teacher, or it may be a matter of an exceptional necessity. These compulsory means may enforce compliance with some requirement but will never convey conviction of its rightfulness to the mind of the pupil or child. If conviction comes at all, it must come by other means.

Any educator of long experience may recall incidents which seemed to make corporal or physical punishment of some kind a necessity. There are, for instance, moral cripples, as well as physical, and mental ones. While asylums provide for the last, and hospitals for physical unfortunates; the reform schools, and in aggravated cases, jails and penitentiaries, attend to moral cripples. Mental cripples, in greater or lesser degrees of decrepitude, are found in many schools and families: in some instances heredity, in others evil surroundings, may be responsible for them, nevertheless, there are natural liars, natural thieves, hypocrites, cheats, etc., to be handled in education. In such exceptional cases, the educator finds himself in the situation of a physician, who finds that mere hygienic or medicinal appliances would be of no avail, but that the emergency calls for heroic treatment, or an operation. Even in surgery it is plain to an observing mind that the urgency for such dangerous operations is constantly lessened by the progress of the medicinal sciences. This is likewise the case in education.

As no physician resorts to operations in trifling ailments, so no educator is justified in applying violent measures in his regular disciplinary course.

A judicious discipline may be compared to an iron hand in

a velvet glove. It should not be seen, nor heard, nor felt on every occasion, but be held in reserve; always present, nevertheless.

An absolutely quiet school, or a family life that moves along with the mechanical regularity of clock-work, may be good enough for parade purposes, but can certainly not be considered a model example in education. Restriction or suppression of the legitimate manifestations and development of individuality is not discipline, nor can methods of squeezing immortal souls into a common mould be called education.

EMULATIVE.

If the educational motto in times past was: "Go, and do this," and the compulsory methods enforced it with more or less relentlessness, the emulative methods of discipline are adopting another course of procedure.

The highest ideal of emulation is given to us in the example of Jesus Christ, whose educational principles can be condensed in his beautiful saying: "Come, follow me."

Parents and teachers will only be successful in their disciplinary methods to the extent of their own example, and of their being able to make Christ's motto their own. This is one of the strongest emulative methods known. Without it all exhortation, pleading, reasoning, etc., will lack the true ring, and will be "like a sounding brass or a tinkling cymbal."

Presents and gifts as means of encouragement are not objectionable in themselves, as they are acts of kindness, engendering the feelings of appreciation, gratitude and affection, and as long as they are given gratuitously and without discrimination, are harmless. But as soon as they assume the appearance of prizes or rewards for some special merit, they do more harm than good in every case. They engen-

der vanity and conceit in the hearts of the recipients, and jealousy and bitterness among the rest. They are apt to substitute mercenary or ambitious motives for the genuine appreciation of, and love for, virtue and rightful action.

Both praise and censure, should be bestowed moderately. Fulsome praise or cruel and cutting censure, especially if given before others, not only miss the mark, but while the former surfeits, the latter estranges.

The strongest incentives to discipline, are love and confidence. These two almost omnipotent agents in education can not be bought, commanded, enjoined, or prescribed. They "work upon natural principles," as President Heber C. Kimball used to say.

Let the principle of honor be cultivated in every school and at every fireside, by example as well as by precept. Let that divine plant of the heart be nursed by love and confidence, parents and teachers becoming living object-lessons in this regard, and there will be no need for the adoption of many more emulative methods of discipline.

No man can be considered faithful to his God that has not learned to be faithful to his fellow man.

CONCLUSION.

Instructions and suggestions in regard to discipline may regulate, systematize, and improve the disciplinary efforts of parents and teachers, but they cannot create discipline. It must be inborn.

There are teachers whose first entrance into the school room impresses the pupils with the feeling that they have found a leader, whom to implicitly follow would be to their best interests. It is not in any particular thing that he says or does, nor in a specially austere or stern countenance or haughty bearing, that he creates that impression; but it is in his eye, and in an indescribable something which the pupils

intuitively recognize and which says to their inmost souls: "Come, follow me." This kind of a teacher always makes a success in the school room, even where others before him, of greater scholastic attainments, have most egregiously failed.

This phenomenon can also be observed in many families. While disorder and confusion seem to prevail in some homes, others, far less favorably situated, perhaps, enjoy the blessings of peace, order, and happiness, because the beneficent influence of a controling individuality is leading the way in the one, and the lack of it in the other produces the opposite results.

My counsel in regard to this subject to all educators in school and at the fireside is: Strive to be yourself that which you desire your children or pupils to be. Discipline must originate within yourself. A well disciplined mind reveals itself through the eye, the voice, and the whole ensemble of the individual.

Loud vociferations and violent gesticulations only betray the mental weakness within, although they are often mistaken for energy and force.

Speak more with your eyes than your mouth, for children as well as adults understand a great deal better with their eyes than with their ears.

Discipline, without the support of a well disciplined mind, but built upon all kinds of disciplinary contrivances, is but a fragile structure, and is bound to give way under any heavy strain just when its support would be the most needed.

MODES AND METHODS OF INSTRUCTIONS.

ALL instructions, whether formal or incidental, in school or at the fireside, ought to have a two-fold aim, viz: to assist in the moral, intellectual, and spiritual growth of the individual, and to contribute a proportionate share to the general good of humanity.

Upon these two great aims depend not only the nature, but also the very form of these instructions.

It is generally supposed that the nature and form of instructions in school are matters with which the fireside has no immediate concern. This erroneous view deprives, in too many instances, the school of the co-operation of its most valuable auxiliary, and leaves the home without a clear comprehension of the mental development of its children.

All principles underlying the operations of scholastic education, as for instance, regularity, promptness, order, concentration of thought, attention, clear perception, application, obedience, and truthfulness, are those that alone can make domestic education successful.

CHAPTER I.

Modes of Recitation.

Any assemblage of people, whether adults or children, intelligent or ignorant, thrown together incidentally or gathered for a definite purpose, would be an unwieldy, incoherent, and irresponsible body if some kind or form of procedure were not agreed upon and put into operation.

This fact imperatively demands recognition in all educational affairs, and is the cause of the adoption, of a variety of forms, modes, and methods, by which the various aims and purposes of education are sought to be reached.

PREPARATION.

This requirement refers not only to students, as some may suppose, but includes teachers as well. It is presumed, of course, that every teacher has mastered the subject-matter of his curriculum long before he has entered upon the duties of his calling, but that does not release him from the obligation of a thorough preparation in regard to the modes of its proper treatment before the respective class, each one of them existing under different conditions and surrounded by different environments. Only careless or inexperienced teachers imagine that they can get along without special preparation. With increasing experience, teachers grow more careful in their preparations in order to avoid snags, embarrassments, and compromising exposures.

Efficient teachers are getting into the habit of gathering, beforehand, material for illustration, of discovering new points of presentation, and of arranging notes, diagrams, etc.,

so as to inspire in the minds of their pupils, confidence in the mastership of their teachers. All teachers should realize that their influence over their pupils is in exact proportion to the impression they are able to create in regard to their efficiency in their calling.

Want of sufficient preparation may often place a teacher in unforeseen embarrassing situations to the delight of the "smart Alecks" who are found almost in every class. False pretentions can rarely hide the lack of genuine efficiency, and in most cases prove very serious boomerangs.

Recitations constitute the principal features of school work. Their mode of procedure should, therefore, be so thoroughly understood and carefully observed by teachers and pupils, that they may be compared with military tactics or to parliamentary order observed in debating, judicial, and legislative bodies.

Preparation on the part of the pupils, and the ways of controlling it, have been the subjects of much controversy among teachers.

The strongest incentives to the faithful performance of any duty are: comprehension of its rightfulness, honor, mutual confidence, and the cultivation of the proper use of free-agency.

It has frequently been my custom to leave with the class the choice of the amount of preparation for the next recitation. For instance in arithmetic, the class would be asked, how many examples of the lesson explained they could work out for the next day. Some would say twelve, some six, or some, perhaps, only one. The least number proposed would be the required amount of preparation, but would not prevent anyone from doing more, if any should so choose. But the amount voted by the class should be forthcoming by every student, or his honor would be forfeited; he is then placed under special supervision, until he redeems himself by con-

duct demonstrating that in future his word can be depended on.

Very touching incidents illustrative of the growing appreciation of the value of honor and trustworthiness could be here related out of the author's experience.

Parents should consider the welfare of their children by pondering over the suggestions contained in the above lines and by applying those principles in their training. In so doing they not only will render to the school a much needed assistance, but will also elevate their own family circle to a higher level.

The impression in the minds of the children that they can have, to a certain extent, a choice in their occupations, plays, or recreations, provided that they use them according to their promise, and that a failure in doing so would bring restrictions upon them, will act as an incentive to right doing. Mere ordering about, scolding, coaxing, or promises of reward are lacking the elevating tendency, which the consciousness of free choice with a corresponding sense of responsibility exercises.

Figuratively speaking, the length of the rope of discretionary action should be measured out to children in proportion to their moral, intellectual, and spiritual capacities. To cultivate the latter to the highest degree of development is the ultimate aim of all true education.

It is a lamentable fact, however, that, as far as domestic education is concerned, only two extremes seem to be understood by a great portion of the people. One class of parents are in the habit of enforcing an implicit obedience to even arbitrary commands regardless of the feelings, capacities, and real interests of their children. Such a course will turn children of weak will-power into characterless individuals, helpless when thrown upon their own resources, and of slavish and cringing subserviency to stronger minds. Children of

stronger will-power under such treatment nursing resentment instead of affectionate gratitude in their hearts, may often break out into open defiance, and finally wind up with incurable estrangement. There are other parents who suffer their children to have their own way in almost everything. Restriction and firm but gentle guidance is neglected either through weakness or through mistaken notions in regard to free agency. This miserable mode of treating children is what is commonly designated by the term of *spoiling children.* A spoiled child, of whatever disposition or capacity, scarcely ever amounts to much in practical life while many of them fall victims to unrestrained evil inclinations and temptations. Misspent lives, poverty, misery, disgrace, jails, and the gallows, are too frequently the harvest of such faulty sowing.

STANDING ORDER OF PROCEDURE IN CLASS WORK.

Regularity and precision is the first requisite for successful class work. Every pupil ought to be able to gauge his time and work during recitation as well as during study, by the clock, knowing that the change of classes will occur with the minute according to the daily program, and be ready with books and utensils at the given signal. Any drill exercises at the beginning of the term or of the school year to establish such a precision, is just so much time gained for the whole school and so much confusion and noise prevented.

Aware of the fact that all bustle and disorder have a tendency to confuse the mind, many teachers are adopting a marching order, often directed by a musical accompaniment, for the students going to and coming from their recitations, which procedure is much to be commended, especially in the lower grades of scholastic life. This mode disciplines the pupils in the observance of order, from which, in later life, they will not be able to deviate.

Where no special recitation rooms, or reserved seats in the class room are at the teacher's command, he should arrange his recitations so as to at least avoid the mixing of classes, that is to say, that none but members of the reciting class should sit or stand together.

Especially in the higher and intermediate grades, the rule should hold good, that whatever can be done by students should never be done by the teacher, unless it be done by way of illustration. Hence the monitorial system, already spoken of, finds, in the application of this rule, a wide scope of usefulness.

The various orders of procedure for the different kinds of recitations should be fully understood by every pupil, and carefully maintained by the teacher. This principle cultivates consistency in the pupils and assists them in learning to do things systematically.

The order of recitations generally consists in: 1, Rollcall; 2, Report of preparation; 3, Review of preceding lesson; 4, New subject; 5, Giving preparation for next recitation and class record.

Rollcall.

Whether this part of the recitation is done by the teacher himself or by a class senior, its record must be reliable, as an unreliable record is like an unreliable account in book-keeping, worse than none at all; it is misleading. The record should indicate not only the full list of names of the members of the class, date of entrance, transfer, or discontinuance, but also regularity of attendance and class standing, thus constituting a complete record of reference.

Teachers of large classes are often under the necessity, in order to save time, of resorting to various contrivances in the matter of rollcall. Some call the roll by numbers instead of by names, while others divide their classes into sections to

be reported by seniors, and others again take their notes from rising votes. The choice from among these various forms of procedure rests with the individual teacher in small schools, but in schools of the graded system with several teachers, the matter ought to be harmoniously conducted according to the decision of the principal and faculty.

The modes of conducting reviews of preceding lessons depend upon a variety of conditions, and care should be taken that the very appearance of partiality or arbitrariness be avoided by the teacher. The names of students may be placed in a box to be drawn by the teacher or senior, or the hand method may be adopted. The modes of answering in concert or in a promiscuous way, however, are the least satisfactory of all. There is no mode or method in any kind of catechization that would cover the ground in all cases.

Preparations in writing are the best evidences of the work required having been done completely, and their inspection need not consume much time, if proper disciplinary arrangements in regard to it have been made.

The rule, that there should be a place and time for everything, is an embodiment of the principle of systematizing, and is applicable to domestic education as well. Every child will owe an everlasting debt of gratitude to his parents who have trained him in the attainment of the incalculable advantages of such a systematic education. The exercise of self-denial, perseverance, and good judgment, together with an unfaltering faith in divine support in this course will be repaid a thousand-fold by the happiness which well-trained and rightly developed children bring to their parents' hearts, and by the honor to their father's name.

RULES OF CATECHIZATION.

The difference between an amateur and a professional teacher is in no instance more apparent than in the mode of

catechization, or the process of conducting questions and answers.

As this mode of teaching constitutes, especially in the lower and intermediate grades, a great and important part of instruction, a consideration of its leading features the more deserves a place in this treatise, and parents also may derive from the adoption of some of these rules, much benefit in the training of their children.

The most prominent rules of catechization may be classified under the heads of: Spirit, Subject-matter, and Form.

In Regard to Spirit.

1. *Be Even Tempered.* Any interrogatory exercise conducted in an angry, irritable, or threatening spirit, shown by looks, gestures, voice, or words, has a tendency to confuse or frighten the minds of the pupils and to place them at a disadvantage, by disconcerting them in their thoughts and feelings. Much wrong is often done to children in school and at home by such injudicious proceedings. Confused answers, unpremediated lies, or unconquerable silence; taken either for ignorance, wickedness, or willful stubbornness, are the results of mere fright. By exhibiting a better temper, teachers or parents might arrive at far more satisfactory results.

2. *Be Impartial.* The impartial distribution of questions among the pupils, so that none of them are called upon to answer a number of questions as long as there are others that have no attention paid to them, is one of the most effective incentives to attention, emulation, and application.

There are teachers that have favorites among the pupils, for whose sake they often make unjust discrimination to the neglect of others, either for the purpose of gaining favor with parents of prominent social standing, or of training them for public exhibitions, as circus riders train parade horses. Such

a course is almost criminal and should meet severe censure whenever noticed.

Discrimination in this respect between children in the family circle, giving the encouraging smile to one, and the cold tone of indifference to another, is so heartless that it is to be hoped, some recording angel will take note of it, to be brought forth in the day "when the books shall be opened."

3. *Be Patient.* Many teachers and parents are forgetful of the fact that the mental faculties of children do not operate with as much quickness and precision as those of maturer persons. Any show of impatience on the part of educators, therefore, increases the nervousness of the children, making the giving of a correct answer still more difficult. By changing the wording of the question, or presenting the idea from a point more familiar to the child, the answer might be obtained more readily. The fable of the man intercepting with his finger the march of ants across his table and forcing them by this procedure to get at a lump of sugar placed at a convenient distance, may illustrate the principle involved under this heading.

4. *Be considerate of the feelings of the children.* Only such teachers and parents can be considered educators who are capable of descending, so to speak, into the realm of child-life, and of feeling the pulsations of the young hearts. A haughty and pompus style of interrogation produces estrangement, is often ridiculous, and mostly an evidence of superficiality. A sarcastic style of questioning, often mistaken for ingenuity, causes resentment in the hearts of pupils, and often inflicts wounds deeper than was intended. In the latter cases justice may sometimes demand even a humiliating apology.

In Regard to Subject Matter.

5. *Put only legitimate and appropriate questions.* Text-

books are generally very careful as regards the language and and the choice of subject-matter for their respective grades. This course should furnish teachers and parents a key to the kind of interrogatories that they should use in their intercourse with children. If the style of language adopted or the subject presented be above the comprehension of the pupils, it is not only a sign of bad judgment and ludicrous vanity on the part of the teacher, but also a useless and perplexing waste of time and effort in regard to the pupils.

Questions, on the other hand, that are in language or subject-matter below the mental standard of the pupils, are insipid and vapid, and may even be insulting to their intelligence. The introduction of ideas foreign to the subject under consideration, or for the comprehension of which the minds of the pupils have not been sufficiently prepared, causes confusion, weakens the power of concentrativeness, and engenders superficiality. Besides these evil effects, such an arbitrary and incoherent course destroys confidence in both teacher and lesson.

6. *Ask reflective rather than mere memorative questions.* All questions with their answers are either memorative or reflective. The former call only memory or recollection into activity, which faculties require the least mental effort and are, therefore, inferior in value to the higher qualities of the mind, as for instance, observation, judgment, and reason. In some studies, such as geography, history, etc., memorative questions may occupy a prominent but by no means an excluse part in catechization. Careful teachers always endeavor to reduce mere memorative questions to the lowest possible minimum, in as much as reflective questions will call the higher mental qualities of the pupils into requisition.

7. *Be thorough.* The old saying, that a little knowledge is a dangerous thing, indicates the danger-line, separating

solid knowledge from superficiality. What is worth learning or doing, is worth learning or doing well.

After having presented the subject in question in a sufficiently clear and thorough manner, teachers should review the subject by a series of well-prepared questions, covering either the entire ground, or consisting of such tests as would evidence a careful comprehension of the subject. Every experienced teacher and conscientious parent encourages the asking of legitimate questions, that is, such as have a bearing on the subject under consideration. Such a question on the part of children is equal to a great many good answers, as it gives evidence of self-activity.

To confine himself to the set of questions given in some text-books would be a "testimonium paupertatis," (evidence of mental poverty) on the part of any teacher. Such questions should only show *how* but not *what* to ask. But even some text-book questions should not, by any means, be taken as patterns.

In Regard to Form.

8. *Let every question and every answer be a complete sentence.* As far as teachers and parents are concerned, this injunction is made for the sake of making them set a good example. Children and pupils, however, are habituated, by this course, in expressing themselves in a comprehensive manner, in arranging their ideas in proper order, in using correct language, and in showing good manners.

This mode of expression should be insisted upon not only in regular lessons but also in common conversation.

9. *Use as much as possible simple or very short complex questions, and avoid compound sentences in questioning. Encourage, however, children to answer in any grammatical form they can.*

The form of questions should always be pointed, concise,

and clear, bringing the hammer on the nail as it were, so that the minds of the children be not confused by the introduction of minor points, phrases, or clauses. The rule of "one point at a time" strengthens concentrativeness, observation, and self-confidence in the young minds, while a "too much" confuses, discourages, and acts upon a student like a too heavy burden upon a camel. The animal refuses to rise when over-loaded.

Children should be encouraged to answer in their own language in preference to giving answers learned from a book. Such answers may not be as concise or logical, but they evidence original reflections of great value, while "book answers" could be learned even by parrots and magpies.

10. *Ask no direct questions except for disciplinary purposes.*

Every proposition must have at least one subject and one predicate. Every proposition can be put into an interrogative form, Either the subject or the predicate, or the object, if there is one, can be made the point for the answer. A direct question has all these parts already, and leaves to the pupil only the choice between "yes" and "no," which, in most cases, will be given by guess. Guessing is neither thinking nor knowing. Illustration: Instead of asking "Did Christopher Columbus discover America?" Better ask: "Who discovered America?" or "What do you know of Christopher Columbus?"

Even some professedly educational text-books violate this simple rule.

11. *Be consecutive.* Object-lessons ought to be the prototype of all catechetical exercises. In these object-lessons, the next question is generally deducted from some point in the last given answer, with a view of preparing the way for the next question, and so on, until the end of the paragraph, the declarative sentences of which have merely been trans-

posed into the interrogative form of questions and answers. By this process pupils will be trained in the habit of thinking consecutively, or of following a certain line of thought, instead of rambling around and among a variety of ideas without cohesion or logical connection.

12. *Repeat no answers nor use expletives.* Habit is like certain elements of nature. It is a benefit when used in the right direction, but may prove of great disadvantage in the wrong place. The latter point is exemplified in the present instance.

As soon as a teacher contracts the pernicious habit of repeating the answers of his students or of using some kind of expletives, as "just so," "right," "correct," "good," or some other meaningless grunt or snort, nothing short of some yet to be invented kind of "Keeley cure" can break him of it.

Not only is this absurd habit without use and meaning, but it is reprehensible on disciplinary grounds, inasmuch as it dispenses with the necessity of the students paying close attention to the answers given by their fellow-students. The teacher is representing them anyway, at least in substance, and the next question will, therefore, be understood. To such habits many teachers are often indebted for not very flattering nick-names given them by their pupils.

13. *Be natural.* Affectation of any kind is a near relative to hypocrisy, and proves to an educator, whether in school or at the fireside, a slippery path to walk in. It does not stand the wash, nor the wear and tear of work and continuous contact. Let every teacher try to be genuine, himself, his better-self, striving to approach nearer and nearer to his ideal. Every teacher must have an ideal if he wants to be a true educator. Genuine in bearing, voice, language, gestures, manners, noble and pure in principle; and having constantly before him the fear of the Lord, which is the beginning of wisdom.

14. *Be correct in grammar, pronunciation, and enunciation.* Although it is not necessary that every teacher should be a rhetorician or elocutionist, it is essential that he should set an example in his grammar, pronunciation, and enunciation. As ignorance or carelessness in regard to the first two, coarseness, feebleness, or impediment in the last will detract from his influence, lessen his authority, and cause the same faults to grow up among his pupils, and may often tend to shape the habits, in this respect, of a whole community.

In all doubtful cases, careful and constant consultation of dictionaries, grammars, and works on elocution, are essential requisites to the attainment of these ends.

Answers with faulty grammar, pronunciation, and enunciation should be repeated by the students as corrected.

15. *Avoid mannerisms.* Every educator, whether in the school or at the fireside, ought to be extremely watchful over himself, that no peculiar words, phrases, exclamations, gestures, or facial expressions, insignificant and harmless, perhaps, in themselves at first, may become by frequent repetition habitual and stereotyped. Children and young people generally are very apt to observe such peculiarities and mimic them in an extravagant manner to the delight of their fellows but to the detriment of their teacher.

Most of us can recall from among the reminiscences of our school or college days, or our everyday life, such ludicrous mannerisms of teachers, professors, and other people, impressions that seem to stick to the memory with greater tenacity than many other and more excellent points of those worthies.

The worst species, however, of mannerism is the imitative one. This kind can not even claim the prestige of originality, nor the excuse of unconscious or ungovernable habit, it is affectation pure and simple. Some superficial mind, for instance, has noticed a certain striking peculiarity in a suc-

cessful educator, and thinking that the adoption of that habit will assist him in achieving similiar success, imitates it. But what might have been quite natural and even dignified in the original, may prove disastrously ridiculous or disgusting in the imitator. A German proverb causticly expresses this point in these words:

> "Wie er sich ræuspert und wie er spuckt,
> Das hat er ihm gluecklich abegeguckt."

Freely translated into English it might run about thus:

> How he clears his throat and how he spits,
> He imitates, no matter how it fits.

SPECIAL METHODS OF RECITATION.

Aside from the principal rules of catechization named above, there is a wide latitude given for the individuality of the teacher, the capacities of the pupils, and the environments of the school in general. These various considerations cause the adoption of a variety of minor points in the intercourse with pupils, subject to modifications as time and change of conditions may require.

It will not be out of place to repeat here the caution, that teachers must guard themselves against superficial experimentalism on the one hand, and stereotyped pedantry on the other. The old Romans had a verse illustrating this caution very appropriately:

> "Incidit in Scyllam, qui vult vitare Charybdim."
>
> (He into the Scylla falls who would avoid the Charybdis.)

or as an English proverb has it:

> "Out of the frying pan into the fire."

Even domestic education can not afford to remain unmindful of these suggestions regarding the modes and methods of

catechization, inasmuch as all of them are applicable more or less to the training of children in the family circle. Parents will realize from their adoption beneficial results which could not be obtained by any other means.

CHAPTER II.

Special Associations and Clubs.

The organization of associations and clubs for young people should be encouraged under proper restrictions and judicious supervision. There are two strong reasons supporting this proposition.

The first one is, that man is gregarious in his nature and needs the stimulus of association for the development of his mental and moral faculties. The leading idea underlying Jean Jacques Rousseau's "Emil," is therefore an unpsychological extravaganza.

People living for some length of time in isolated places without an opportunity of mingling with neighbors or of occasionally joining in public assemblies, are apt to grow narrow in their ideas, selfish in their feelings, and morose in their dispositions. But as the tendency of the human mind for intercourse with others can never be entirely stifled, it breaks out occasionally in riotous hilariousness or wild dissipation, to relapse again into its misanthropic monotony. There was a tempest, it blew over, but left no blessing behind, as the gentle dew or rain and sunshine would do.

The sturdy backwoodsmen, mountaineers, and pioneers of frontier life, may deserve all the encomiums bestowed upon

them in books, but their children, if not early rescued from such isolation, are to be pitied indeed. They are destined to inherit all the faults but only a few of the virtues of their progenitors.

The other reason for the advocacy of associations for young people is the cultivation of the principle of self-effort, which finds in such societies its widest scope.

The satisfaction which adults and children alike feel in the results achieved by their own efforts, is one of the strongest incentives to progress. Opportunities for realizing this sensation should be provided for the youth in scholastic and domestic education whenever circumstances will permit.

Tutelage, when carried too far, may often prove an obstructive rather than a progressive agent in education, and should receive such modifications as the growing intellectual and moral capacities, and increasing necessities of the rising generation demand. Tutelage thus gradually assumes an advisory character, lengthening the rope as it were, until the character of the charge has become established and is capable of entering upon the stage of self-activity with its corresponding responsibility.

One of the means for obtaining this desirable object is the establishment of associations for intellectual, scientific, literary, artistic, technical, and recreative purposes.

Such organizations, however, should be formed only with the sanction and advice, and under the general supervision of either ecclesiastic, scholastic, or domestic authorities. Otherwise there would be no guarantee that the impetuosity, inexperience, and impulsiveness of youth, may not open the door to "by and forbidden paths."

DEBATING SOCIETIES.

The advocates of such societies claim for them the advantage of a thorough training in parliamentary usage, an ac-

quaintance with which is essential for every citizen in a republican country like ours.

Without entering upon a lengthy discussion of this proposition, the author here enters his dissent from and protest against the whole principle of debating and debating societies, on the ground that all debating engenders the spirit of sophistry, and thereby blunts the love and regard for truth.

The contestants in these debating societies are generally arrayed on the affirmative and the negative side of the question, regardless of their own sentiment on the subject, but are expected to use all the logic, evidence, and eloquence at their command to gain the victory for their side.

Such contests do not at all determine on which side the truth or the right is, but only which side has the smartest debaters. It is, therefore, a mere mental prizefight, differing from the ring only in the kind of weapons employed.

The technical ability for discussion gained by such training is too dearly paid for with the loss of that stern and uncompromising regard for truth and integrity that should characterize every American citizen, and above all a Latter-day Saint.

True education lifts up its voice of warning against this growing evil, and puts forth its efforts to rectify it. School and fireside, these important safeguards of the free institutions of our country and the purity of our people, must unite in this mission to bring about a reform.

The acquaintance with all the essential points, in parliamentary usage can be obtained by attendance at a few regularly conducted public meetings, where the realities, interests, and responsibilities of citizenship are better educators than the sham battles of debating societies.

POLYSOPHICAL OR STUDENTS' SOCIETIES.

The Church schools among the Latter-day Saints have recognized from their commencement the tendency of special organization toward self-effort among the students. Some have organized, therefore, such societies, under various names, but conducted according to the same principles and in general, the same plan.

The students choose their own officers, with the exception of the presiding officer, who receives his appointment from the faculty, and is accepted by the vote of the members of the society, The sessions of these societies are opened and closed by prayer. Questions and their answers are of scientific, literary, theological, or general interest; lectures, essays, recitations, musical performances, with explanatory discussions, strictly excluding all debating, constitute the programs. There is order, peace, good fellowship, and substantial progress in lieu of the threshing of empty straw in debating societies.

CLUBS FOR RECREATION.

"All work and no play makes Jack a dull boy," is an old but true saying. Play and recreation are more than mere diversions, they are recuperative requisites in the process of physical, intellectual, and moral development of man. Hence clubs for baseball, or for other kinds of healthy and invigorating sports among young people, ought not to be objected to, as long as indulgence in them does not interfere with regular duties, and the entrance of obnoxious elements is sufficiently guarded against.

The excesses to which some of these sports are carried at some universities, colleges, and high schools, are most reprehensible on account of their demoralizing tendencies; and the faculties of these institutions, assisted by the sentiments

of the enlightened public at large, should unite in replacing these vulgarities by more refining and elevating sports.

The so-called "college yells" are exhibitions of coarseness unworthy of educational institutions, and the authorities in our Church school organizations discountenance them most emphatically.

SECRET SOCIETIES.

As such societies by their very name indicate that they shun the light of day, either on account of the object to be attained or of the *modus operandi* by which they carry on their work, the educational system of the Latter-day Saints regards them as dangerous in any form. No true Latter-day Saint, whether parent, teacher, student, or citizen, can countenance or join any of them without acting inconsistently with his religious principles.

CHAPTER III.

TEXT AND REFERENCE BOOKS.

STUDENTS' PROPERTY.

THE more efficient a workman is in his profession, the more care does he take of his tools. This rule holds good with teachers and students in school, and parents and children at home. Teachers and parents will be richly recompensated, right from the start, for all the pains they take in training the youth to habits of order and cleanliness. The training, if effectual, must commence, how-

ever, with the educator himself. A teacher's desk in disorder is a general permit for all the pupils to be disorderly likewise.

So, a disorderly home may be easily recognized by the slovenly appearance of certain children, day after day, as they enter the school room.

But it is not only the appearance but also the use of text and reference books that is a matter of great importance in school. Here also it is the teacher that has to lead out and set the proper example. It is a poor teacher that is always seen before the class with a text book in his hand, asking questions from it, and following it line by line. Such a course impresses the pupil with the idea that a text-book is an infallible authority, and that what is not said therein on the respective subject is not worth knowing: like that ancient caliph who ordered all the books of the celebrated library of Alexandria to be burned; for, said he, if things are written in them that are not in the Koran, they are worthless, and if they contain only what is in the Koran, they are superfluous. Teachers ought to show that they know and understand the subject-matter of the lesson, aside from the text-book, and from this example the pupils will likewise learn to think independently.

SCHOOL PROPERTY.

The principle that any one careless with his own, ought never be trusted with things belonging to others, finds an illustration in almost every school. If a desk has been despoiled by whittling, carving, or scribbling, if walls are defaced by writing or drawing, if grounds are ruined by the destruction of trees, shrubs, or ornaments, the offenders can be found in nine cases out of ten from among the pupils notoriously careless with their own things.

It becomes an urgent duty with every parent and teacher

to try and reform such refractory children by every means in their power, as otherwise such children may grow up unfit for any public trust.

CHAPTER IV.

Note Books and Journals.

The principle involved in the keeping of note books and journals is overlooked by a great many teachers, parents, and the general public.

It is not only a question of order and cleanliness which confronts us in this connection, but that of conscientiousness and reliability, inasmuch as these two virtues depend largely for their development and cultivation upon the manner of keeping these papers.

Both are records, the note book, of school work, the journal mostly of individual incidents and reflections. The former is an indispensable requisite of school work, and should be kept according to instructions and subject to inspection by the teacher; the latter is a voluntary work and should be considered sacred to the owner, except in very exceptional cases. Even parents should not, without urgent reasons, intrude upon the sanctity of the records belonging to their children. Any child. sufficiently advanced, should be taught to keep a journal. These journals, if conscientious and consecutive, are not only valuable memoranda for private reference, but they may constitute important contributions to the family record in after years; they are intellectual and moral barometers.

Note books are to the pupil what day books are to the man of business; and many a pupil has contracted in school solid business habits from the careful manner in which he has kept this record.

STUDIES.

ALL studies are either incidental or formal; incidental if attended to whenever an occasion presents itself or requires them, formal, when they constitute a regular course and have a place in the curriculum of the student.

CHAPTER I.

INCIDENTAL.

THESE studies are of far greater importance and influence in the mental development of a student than is generally understood. They are, as it were, the "man and maid servant" in the household of scholastic, and especially domestic, education. Their chief requirements on the part of the student are elertness, promptness, and adaptability.

Endowed with such characteristics, or earnestly bent upon cultivating them, a student will find that his indebtedness to the incidentals in his studies gradually begins not only to balance but even to outweigh the benefits derived from his formal studies. The stock of his knowledge has been greatly supplied by the results of his own researches and experience.

Anyone, that has attained to a degree of efficiency in his sphere of action, knows that what he has learned during his student-life or apprenticeship, gives him only pointers for the

pursuit of that knowledge and expertness which constitute the mainsprings of his success. For the greater part he is indebted to observations and efforts, made outside the lines that his formal studies have marked out for him.

Teachers and parents ought to keep in mind this incontrovertible fact, and urge upon their charges the necessity for self-activity, self-investigation, and self-research, and cultivate the spirit of inquiry within them.

WRITTEN INSTRUCTIONS.

Disciplinary regulations based upon the principle of mental understanding are essential factors in domestic as well as in scholastic education. They occupy in both the place that laws do in the state. While it may not be necessary nor even desirable for the purposes of domestic education to have them there in writing, the school room demands a set of well-understood written regulations.

The best guarantees for the faithful observance of all such instructions are *honor*, *love*, and the *fear of the Lord*. For the observance of such regulations it has been my custom to place my students upon their "*Word of Honor*" when entering the Academy. (See regulations of the B. Y. Academy, page 173.) A young man once asked me, what the Word of Honor meant. I answered him: "If I should give you my Word of Honor about anything, I would die before I would break it." He asked me no further questions on the subject.

The other two incentives for the faithful performance of such instructions, viz: love and the fear of the Lord, depend for their cultivation, so far as the school is concerned, upon the precepts and example of the teacher. In domestic education, love and fear of the Lord ought to be the principal considerations. Honor will naturally grow of itself in such companionship.

Notes kept by the students should not be confined to the

instructions given by the teachers, but should comprise also, especially in the higher grades, original reflections, researches, and observations on such subjects as may be either connected with the lessons, or may have suggested themselves to the minds of the student in his everyday life.

Even children of the common school age should be taught to keep such notes, independent of their regular school lessons. They should be induced to journalize them and so become habituated to keeping an autobiographical journal. Such journals are, as it were, moral and intellectual accounts for well regulated minds.

QUESTIONS BY STUDENTS DURING RECITATION.

In any class, questions on the subject under consideration, are always in order. Any sensible question put by a pupil to a teacher is more evidence of mental growth than many good answers, as such questions reflect the process of original thought. However, care should be taken in distinguishing clearly between the spirit of inquiry and that of inquisitiveness. The former prompts a pupil to seek sincerely for information, while the latter characterizes the "smart Aleck," who puts forth a quizzical question or remark for the sake of raising a laugh or for embarrassing the teacher.

To get angry or show embarrassment in such cases would be an open acknowledgment of defeat. To turn the point against the offender, if possible, is generally sufficient to prevent any recurrence of the trick.

In the family circle, parental authority and filial love and respect should be sufficient safeguards against any such improprieties.

REPORTS OF PRIVATE READINGS AND STUDIES.

To encourage such reports, whether given in the regular routine of lessons and in accordance with them, or privately

and voluntarily on any legitimate subject, is one of the most effective incentives to self-activity, and often opens to the teacher unexpected visits of the inner life of his pupils. He discovers capacities, desires, feelings, aspirations, and inclinations, which without such confidential reports, might have remained uncultivated, undirected, or unchecked, as the case may be.

Many leading characters in science, literature, art, and other spheres of thought and activity, owe their first step to their prominence, to such incidental discoveries. Without these fortunate incidents these distinguished persons might have remained in obscurity and the world be deprived of the benefits of their achievements.

Parents especially should make it a point to draw their children on, cultivate their confidence, and thus be able to magnify their heaven-appointed guardianship.

CHAPTER II.

FORMAL.

GRADING.

FORMAL studies comprise the curriculum of a school. In the lower grades, option in the selection of studies should be put under careful limitation, inasmuch as children never, and parents seldom, possess the necessary knowledge or judgment in regard to studies essential or optional. Of course there are cases of physical inability, or of other conditions beyond the control of parents, teachers, or pupils, that may make it expedient to even excuse a pupil from some essential

studies, but such cases should be thoroughly investigated before the exception is made.

Options, always subject to the advice and direction of the teacher, should be extended to students of higher grades in proportion to the maturity of their intelligence and with a view to their respective vocation in life. Parents and teachers, however, should act in such matters with mutual understanding and in perfect harmony, as only by these conditions the greatest possible benefits can be obtained.

Kindergarten.

The Kindergarten movement in Utah is almost phenomenal. Salt Lake City started it several years ago in a sporadic way. That it did not immediately succeed was because it lacked the support of united action and systematic organization. The benefits arising from these attempts became so manifest, however. that the authorities of the public, as well as of denominational and private schools, commenced adopting the system as an essential part of their curriculum. It is only a question of a comparatively short time before its principles and methods will be adopted even in schools that are not so fortunate as to be able to organize a special class or department for it.

Kindergartens were introduced in Utah by Kindergarteners from the East. It is to the credit of the Brigham Young Academy, however, to have started the first Kindergarten training school in Utah, and to have issued certificates and diplomas to graduates in this course. The University of Utah and other educational institutions have since followed, and Kindergartens are now conducted by Utah trained teachers throughout the whole state.

The General Superintendency and Board of the Deseret Sunday School Union, desirous of availing themselves of the advantages derived from the Kindergarten system, are en-

couraging the establishment of these classes, and in consequence, many leading Sunday schools in Zion have organized Kindergartens which in most cases are conducted by graduates from the Normal Training school of the Brigham Young Academy.

The rapidly increasing number of well-trained Kindergarteners has a tendency to awaken among our people a greater appreciation of this beautiful mode of teaching. Facilities for its adoption will be sought and found, and the time is not far distant, when in every community of the saints, a Kindergarten will be considered an indispensable part of general as well as religious education.

Kindergartens are designed as a preparatory step in the education of little children from three to six years of age. The mode of teaching consists of frequent changes between talks, stories, songs, games, and table-work, so as not to become tedious or tiresome to the little ones, but to engage their attention a sufficient length of time.

This common mode of procedure is observable to every casual visitor. He will notice the interest and delight of the children in the subject just before them, and the surprising skill they manifest in their little tasks.

But all these items are not the main purposes to be achieved. They are only the means toward an end. There is not a feature in all these exercises that is not intended to prepare for the attainment of that end, although the little ones are not aware of it.

Underlying all these various exercises, which are used to engage the childrens' attention for the time being, are principles which the teacher never loses sight of for one moment. The teacher endeavors to cultivate within the children the faculties of observation, imagination, memory, taste, invention, etc., and she tries to improve the child's moral sensibilities, not neglecting at the same time, its physical development.

And yet, even these motives are not the ultimate aim of the Kindergarten system.

The performances of games, songs, table-work, etc., are the task, or rather the play-work of the children; the cultivation of the physical, mental, and spiritual faculties are the motives of the teachers; but the development of the character is the ultimate aim of the whole system.

Character is, so to speak, the timber that man is made of. Accomplishments of every kind, excellence in science, art, mechanism, or any other sphere of action, cannot atone for its deficiencies; and its judicious training, therefore, cannot be commenced too soon.

The fireside, the mother's knee, the father's example, should be the proper starting points for such a training; but we all know what conditions and influences too often interfere with the execution of so desirable a program. The Kindergarten is intended to supply the want.

The Kindergarten system cultivates within the child the capacity for suitable self-entertainment, develops the desire for self-effort, furnishes opportunities for discovering the delight of producing or discovering something useful or beautiful, fosters refinement, teaches good manners, shows how to learn, and trains in discipline.

It is not the kind nor the amount of work in which the children may be engaged that constitutes the educational feature of the work. The value of all these exercises consists in the spirit which the children put into their work and the delight they experience in showing their little achievements to those whom they love. These two considerations point to the mainspring of all human activity, whether manifesting themselves in the simple exercises of Kindergarten work, or in guiding the actions by which the weal and woe of whole nations may be influenced. It is the character of the actor that determines them all.

The Kindergarten system has, therefore, made child-study a prominent element of education, domestic, scholastic, secular, or religious. None of these provinces in the great republic of education can dispense with it. A teacher's efficiency depends upon the attention he has bestowed upon this subject, and a parent's hopes may be realized or discarded in proportion to his compliance with its requirements.

School authorities, as well as the people in general, are rapidly awakening to the realization of the fact, that all efforts made and all means expended for the establishment of Kindergartens, are investments yielding returns beyond calculation; and that the disciples of Frœbel are quietly engaged in remodeling the very fundamental principles of modern education.

Primary Education.

This term, if applied exclusively to the work of the school, is a misnomer. There is a great deal of education, good, bad, and indifferent, preceding the entrance of a little child into the school room. The nature of this previous education is such as to make it a potent factor for or against the efforts of the teacher. Indeed, it modifies and influences the results of his work to a greater extent than many people are aware.

By the time the child enters school, its faculties have emerged from their embryonic state into one of great activity. The five senses are on the alert for anything that arouses curiosity or excites inclination; imagination is busy with its kaleidoscopic combinations; memory is storing up impressions destined to play an important part in the forming of the future character; recollection is struggling with the entanglements of fancy and reality; understanding is trying to establish a closer acquaintance with environments; and reason shows its growing vitality by intuitive inferences, and by jumping impulsively at bizarre conclusions.

The co-ordination and subordination of the material, thus presenting itself for primary education, has become a matter of consideration only since the days of Frœbel. The Kindergarten system is rapidly gaining recognition as an essential concomitant of primary education, attending on the little ones, so to speak, in the ante-chamber of scholastic education.

Thus systematically prepared, children enter upon the pursuits of what is commonly understood as "Primary Education."

Primary, in contradistinction to secondary education, comprises that kind of instruction and training which is intended to furnish every pupil those physical, intellectual, moral, and spiritual acquirements which might be said to constitute the indispensable "stock in trade" of every useful member of a civilized community.

The chances for the attainment of such an education should be open to all children and not be left to depend upon the whims or financial abilities of individuals. Hence, the system of free schools with compulsory attendance for primary education, with certain safeguards thrown around it, is one of the glories of our civilization.

The very judicious arrangement of the so-called "eight grades," comprises the extent of primary education. Its nature, methods, aims, and results should engage the earnest solicitude of school authorities, educators, and parents; for in it are contained not only the fundamental elements of all education, but also the most favorable opportunities for uniting domestic and scholastic education to the attainment of a common end.

Praiseworthy as are all the efforts made by school authorities, teachers, and people generally, in order to advance the cause of primary education, there appear occasionally elements and influences in this onward movement which

have to be counteracted by the adoption of conservative methods.

While in some localities the common schools are far below the average standard, there is manifesting itself in others a tendency to overdo the thing.

The main object of primary education is the preparation of the pupils for the requirements of practical life: as members of the human family, as citizens of the state, and as children of God. These aims circumscribe the whole work of a primary teacher. In this work he is justified in expecting to be assisted by the family circle, inasmuch as the school should endeavor to keep, as it were, in elbow-feeling with the fireside.

There is, however, a professional vernacular cultivated by many educators, that shows too plainly a great effort to talk "learnedly" and of dressing the simplest ideas in high-sounding phrases. These are symptoms of vanity, sham, and superficiality. Bacon says that hunting for big words or phrases is the disease of knowledge. Psychology and Evolution especially are the favorite sources from which words, phrases, and ideas are borrowed unceasingly in order to make a big show of learning.

If these "word-hobbies" could remain confined to their devotees, no great harm would be done, but, unfortunately, they have a tendency, like an epidemic, to become infectious among the whole fraternity of teachers and even penetrate and befog the school room.

This last is the point where a protest should be entered against this infringement upon the simplicity, genuineness, and practicality of primary education.

It is not, by any means, the intention of the author to depreciate the efforts of modern education to lift primary education from the worn-out grooves of routine work and from mere pedantic lesson-giving to the higher plain of teaching

according to the principles of rational child-study. But the sacredness of his calling enjoins upon every teacher the solemn duty to select carefully from among the ever-increasing multitude of psychological theories such ideas, and to clothe them in such language as may be in harmony with the essential characteristics of primary education, as mentioned above.

The psychological craze, so prevalent of late, is affecting the minds of many teachers in the same manner that a narcotic acts upon its victims. As the latter often indulge in their favorite stimulants in preference to healthful and substantial food, so some teachers try to substitute a high-flown style of speech, and experiments of untried ideas and methods, for the conscientious and careful course which the conservatism of primary education so peremptorily demands. The consequence of all this is a dissatisfaction with their lot and a distaste for their legitimate work. which are effecting so many teachers. But, what, think you, is the effect of this condition of the teachers' minds upon their pupils?

Secondary Education.

The school system of our state has been very appropriately compared to a pyramid resting upon the broad basis of primary education and gradually tapering through the intermediate stages of high school work toward the collegiate courses as the apex. The various denominational schools and schools for specific purposes, occupy places in the structure according to the grade and nature of their studies.

Pleasing as the geometrical symetry presented by this picture may be to the casual observer, there are, nevertheless, many circumstances modifying the composition of the structure. The conditions of the people are not made to suit any particular educational scheme, but educational systems have to accommodate themselves in a measure to the conditions of a people.

The necessity for a higher education resting upon a basis of general education, broad enough to benefit all the children of the people, and made solid through the addition of sound moral and religious principles, was realized by President Brigham Young at the pioneer period of the saints in Utah. He it was who conceived the idea of a "University of Deseret" with its chancellor and regency, to which authorities he confided the duty of further developing the movement in accordance with the environments, necessities, and facilities of the time.

This organization has been kept intact throughout all the changing scenes, vicissitudes, and obstacles of our history, waiting patiently for the gradually improving conditions of our primary education to prepare students in a suitable manner and in sufficient numbers for university work. To facilitate this work of preparation, in fact to lead out in it and to meet it halfway, so to speak, the university itself started with preparatory or high school courses, until now the noble institution has reached the point at which real collegiate courses have been opened in several branches. This fortunate condition is still more enhanced by the labors of the Brigham Young Academy, at Provo, the Brigham Young College, at Logan, the Latter-day Saints' College, at Salt Lake City, the Agricultural College, at Logan, and several denominational schools in Utah, all of which have entered upon the grade of higher education.

BRANCHES OF PRIMARY EDUCATION.

The days of the three R's, that is of "'ritin'", "readin'", and "'rithmetic", as the sum total of essentials in primary education, are past, although there may be some vestiges of these primitive views still lingering in out-of-the-way places, like patches of snow hidden from the direct rays of the sun on mountain sides.

It seems to be destined that new ideas and systems must pass through a series of vicissitudes. Just as the life and health of children are endangered by measles, whooping cough, and similar ailments, so primary education, ere it has quite emerged from the pupa stage (of the three R's before alluded to), finds itself exposed to dangers arising from opposite modes of treatment. The complaint has been that the child was being starved. Now there is apprehension that it is being over-fed.

The old latin proverb "Non multa sed multum," which means that true education does not consist in a great variety of studies but in their thoroughness, should become the motto of every teacher. It points out the conservative mean which is as free from old time fogyism on the one side, as it is from the "crazy quilt" methods of modern radicalism on the other.

There are essential studies that constitute the fundamental elements of the educational edifice, and the degree of their thoroughness determines, to a greater or less extent, the nature and value of any future superstructure.

Human beings, however, are not made after a uniform mould; there are also many different capacities, inclinations, environments, and influences to be taken into account, and parents and teachers should cultivate such powers of discernment as may furnish them the keys to these prophetic manifestations.

A recognition of the latent powers in childhood finds its expression in permitting the pupil to make a judicious choice from among the optional studies, pursuing them in addition to the regular curriculum, or even under certain conditions substituting them for studies considered more essential.

Essential Studies.

The kinds, aims, and methods of essential studies consti-

tute the groundwork of all primary scholastic education, and as such should find faithful and never-failing support in the home circle. Many parents have found out that in rendering children all possible assistance in their studies they not only facilitate the progress of their sons and daughters, but derive much benefit themselves from so doing. "Docendo discimus," that is, by teaching we learn, has been demonstrated by such parents to be a fact.

The essential studies comprising a complete primary course of scholastic education may be classified under five heads, viz: *a*, Theology and Ethics; *b*, Language; *c*, Arithmetic, Elementary, including Elementary Book-keeping; *d*, Empirical studies; *e*, Arts.

The *aims* of these various studies are of a special as well as of a general nature. A teacher aiming at nothing but at advancing his pupils to a degree of efficiency within a specified time, may be an expert *lesson-giver*, but has no claim to the honored title of *teacher*. The latter looks upon every study as an untailing means toward the development of the mind, the cultivation of the character, and the attainment of man's ultimate destiny—to become perfect as the Father in Heaven is perfect.

Theology and Ethics. What with the jealousy exhibited by the various denominations toward one another, and the efforts of anti-religionists, the most essential factor in education is barred out from the public schools. Instead of genuine religious training, a conveniently attenuated system of ethics is offered as spiritual pabulum to the needy souls of childhood. Even opening and closing prayers have been denounced as unlawful in some localities.

The Church of Jesus Christ of Latter-day Saints, recognizing, as other denominations are also doing, this deplorable state of affairs, is engaged in building up within its own sphere an educational system which contemplates not only

the introduction of theology as a branch of the regular curriculum, but the consummation of a plan according to which all management, instructions, studies, and methods shall be brought into harmony with the inspired Word of the Lord.

Preparatory steps toward so desirable an educational condition, are to be found in our Primary and Mutual Improvement Associations, in our Sunday School organizations, with the Religion Class movement as a supplement. Although under separate managements, all these organizations are laboring toward a common end—the elevation of the youth of Zion to a physical, moral, intellectual, and spiritual, standard, that shall be a light to the nations.

Religious influences, training, and instructions are considered by the Latter-day Saints indispensable in true education.

The General Authorities of the Church, not finding for the moral and spiritual safety of the children a sufficient guarantee against the invasion of unbelief, skepticism, moral deficiencies, and other objectionable influences, have sought diligently for means to counteract such tendencies.

The result of their deliberations is the conviction of the necessity of a religious basis of education, scholastic, as well as domestic, extending from the infant at the mother's knee to the aspirant for professional honors at the college.

The main object of our theological, or rather, religious training, is to obtain for the pupil, by the assistance of the Holy Spirit, a living testimony of God, our Father, of Jesus Christ, our Savior, and of the divinity of the Latter-day Work, and to cause the pupil to shape all his feelings, thoughts, words, and actions in conformity with this testimony.

This point gained, all other arguments and evidences relating to the truth of the Gospel are merely corroborating testimonies whose educational value lies in the *strengthening*

of already existing convictions, and in furnishing reasons "for the faith that is within."

Recognizing the force of personal influence and the power of well-formed habits, the educational system of the Latter-day Saints takes these two potent factors into consideration in the choice of teachers, and in all their endeavors to train the youth "in the way in which they should go."

Not satisfied, therefore, with the vague stipulation that a teacher shall be of good moral character, the Latter-day Saints in their Church Schools require that every teacher shall be a person of religious convictions and capable of setting an example worthy of imitation. Teachers not of our faith, are, in some exceptional cases, employed under certain restrictions, in some of our colleges in order to introduce branches of study for which there are not sufficiently well qualified instructors among our people.

Besides the standard works of the Church, publications on theological subjects, some of great educational value, are now so numerous among our people, that the use of theological and ethical text-books from outside sources should be discountenanced in our Church schools, as not only superfluous, but actually detrimental.

Theology is treated in the various educational organizations and at the homes of the Latter-day Saints not only as a theoretical system of principles, doctrines, and ordinances, with their authorities, evidences, and arguments, but also as a practical course of training in habits that will secure happiness in this life and lead to exaltation hereafter.

The first requisite for the accomplishment of these purposes is the *Spirit of God*, that should imbue the minds of teachers and parents, cause them to love their charges with the love that Christ taught by his example, and enable them to substantiate their teaching by their example.

There is no substitute for this indispensable factor in re-

ligious training. Erudition, eloquence, and personal influence may captivate or charm for a season, but their transitory nature will manifest itself invariably in hours that try men's souls.

The modes and methods adopted for instructing and training the youth "in the way they should go," and for opening before them those endless perspectives which stretch backward to the realms of primeval childhood, and forward into the glories of the resurrection and eternal life, are as various as may be demanded by the nature and purposes of the organizations, in which theology receives special attention.

Every fireside has its way of doing things; schools differ according to grades and environments; the mutual improvement associations follow plans laid out for this purpose; the Sunday schools are developing our admirable system in this respect; the primaries and kindergartens are contributing their share in the work; and the religion-classes are training incessantly in harmony with the rest, and all are endeavoring to have their particular lines of work converge toward that grand focus: the guidance of the Holy Spirit that leadeth into all truth.

Objective Science Lessons. As the simple precedes the complex, so is the concrete the basis for the abstract, and the commencement of all studies is in object-lessons.

A true mother is a natural born educator. She pursues intuitively a course of instruction with her infant which the most philosophically inclined teacher with all his researches in psychology could not in the main improve upon.

She teaches the infant to use his eyes by showing differences in color, size, form, and distance, cultivates his sense of hearing by talking and singing to him; his emotions by pretending to cry or laugh; his memory by teaching him names of persons and things; his imagination by telling stories, showing pictures, and strange objects; his self-activity

by giving him playthings; his sense of obedience by manifestations of approval or censure.

Underlying all these operations are abstract principles and mental activities which the infant gets accustomed to observe and to do, without comprehending their real import.

This primary course of teaching, or rather training, constitutes the shell and albumen, so to speak, of the whole egg of education, in which the germ of the future independent individuality is hidden and passing through its embryonic stage. True education follows along these lines of natural development, whether at the fireside or in the school room. The perceptive faculties, affections, imagination, memory, recollection, and will-power, are the chief auxilaries which domestic and scholastic education have to call into requisition in their efforts to train the young minds to the comprehension and exercise of mental activities of a higher order.

These natural gradations in the training of mental activities secure the healthy growth toward the full measure of man's development and toward the accomplishment of the purposes for which he has been sent here by the Creator.

The attempts of some modern educators and their followers not to teach children anything until they are prepared to comprehend it—*i. e.* grasp the underlying reasons—would exclude from all primary education the fundamental principles of revealed religion and deprive childhood of the sanctifying influences of the Word of God. Such a course is as illogical and unnatural as the other extreme of feeding the youthful mind with myths, fables, and fairy tales.

While in the former instance it may be said that undeveloped reason is dragged prematurely into service and the faculties with which an allwise Creator has endowed childhood in such profusion, are not awakened,—in the latter,

young minds are supplied with concepts of unreal, impossible, and false situations, combinations, and incidents, all of which have to be unlearned before the germ of truth, supposed to be underlying them, can be made available.

Much moralizing and analyzing in telling stories, showing pictures, or making illustrations of any kind, indulged in by some teachers has a tendency to hinder rather than to assist imagination in its work of preparing the young mind for the reception and comprehension of the principles involved. I have often seen more good accomplished in a few minutes by the spirit and manner in which a story was told or an illustration given, and by encouraging the little ones to repeat it, and interpolate their own reflections concerning it, than has been reached by elaborate and lengthy catechization.

With the growth of the reasoning powers, however, the horizon of mental activities begins to expand; subjects and modes of instructions assume more substantial forms. While thus far the subjects presented seemed in the child's mind to be the chief points of his studies, the process of forming deductions and generalizations has gradually led the young mind to the comprehension of abstract ideas.

The first conception of an abstract idea indicates the starting point of independent individuality in a human life. From that moment, objects in any branch of knowledge and skill become gradually mere illustrations of general principles—means toward general ends—and their conception and use are a correct criterion of the mental status of the individual.

True education realizes these relationships, and introduces objective illustrations as indispensable features in all branches of science and art, never discarding, but always looking beyond them.

Whether a teacher in a primary class illustrates the conception of form by globular, square, or irregularly shaped objects, or the professor explains the principle of electricity

by experiments in the laboratory, the objective illustrations are only the means for the obtaining of a conception of an abstract principle. Hence the placing of the concrete before the abstract should always be the keynote for all elementary as well as advanced instruction.

Training in habits of the beautiful, the true, and the good, should prepare for the judicious exercise of free agency, and assist the young mind in using its mental powers for the acquirement of the highest aims of spirituality, as pointed out to us by Divine Revelation.

Reading and Elocution. The ability to read and write one's mother tongue is considered an indispensable requisite of any member of a civilized community. This fact is recognized by even the most indolent and indifferent in educational matters.

The anxiety for this amount of "education" is so great in some instances, that time is taken by the forelock, and children are taught their "letters" at home long before they enter the school room. Some fond mothers exhibit with pride the feat of their little ones in reciting the alphabet.

I have often looked with pity upon little ones thus brought out, circus-like, to go through acrobatic performances for the applause of thoughtless visitors. What unnatural method, amounting, perhaps, to mental and bodily torture, had to be employed to train these babies in the performance of such useless tricks!

The same reflections crowd upon me sometimes when I see children coming to school with the alphabet in their little noddles. Parents ought to confine themselves to instructing and training their little ones in such principles of conduct, observation, affection, and devotion, as the opportunities for their application may be presented in the limited sphere of child-life. They would thus contribute far more to the intellectual advancement of their children, than by stuffing

them with the "knowledge" of meaningless signs, names, and sounds. Parents fortunate enough to enjoy the benefits of a well conducted Kindergarten, have pointers given them continually in regard to the proper management of children under school age; those less favored in this respect, should keep in mind the above stated caution, and leave to the teacher what is the teacher's.

What teacher of primary grades has not been doubtful at times whether to laugh or be vexed, when listening to some parent complaining that his child could not yet recite his alphabet after so and so many week's schooling, although the little one could read and write his lessons quite fluently?

The aims in conducting reading classes are to learn to read, to understand what is read, articulate and pronounce the mother tongue correctly, to become acquainted with good language and learn to use it, to obtain information, and finally to become imbued with noble and exalting sentiments. All these points intersect and support one another. There are teachers, however, that make a hobby of one or more of them, to the detriment of the rest: some merely drill to read and read, as if their pupils were mere parrots and magpies; others are too much taken with pronunciation exercises. Here the teacher wastes the precious time in philosophical catechizations about intricate passages, and there one is bent on elocutionary displays, as if the capacity for reciting a sensational piece of poetry or oratory on public occasions were the chief object of learning to read. These hobbies should be guarded against by constant self-control on the part of the teacher; for the temptation to fall into one or the other of them is always present and sometimes almost irrisistible.

In the four lower grades, the practice of concert reading for the sake of drill is earnestly to be recommended. By teaching the class in these grades as a single pupil, position,

voice, inflection, rate, pronunciation, etc., can be harmonized, close attention can be secured, and every pupil be kept actively engaged in the recitation. This being followed by sections, and single reading, gives the teacher opportunity to test the progress of his class in general as well as that of the individual pupils in particular. The individuality of the pupils at that stage of school life is not sufficiently developed and ought to be supplemented by training in promptness. If this principle be early made a habit, it will be of great advantage in the further development of the young mind.

This method, requiring of the teacher, as it does, a sharp eye, a good ear, and much mental and bodily strain, is sometimes very fatiguing, but in the hands of an efficient teacher, it is the most effectual way to teach this branch of study. In the hands of an indolent or careless teacher, every method will prove a failure.

Students should be encouraged to ask questions for information on points in their lessons. Definitions in a student's own language, in form of illustration, application or in any other way showing that he has the correct idea or partly so, are preferable to any memorized scientific definition, or to a mere transposition of terms taken from a dictionary.

The reading of poetry should be restricted to one piece after at least two or three prose readings. As respects the latter, narratives, descriptions, moral dissertations, conversational pieces, and classic and scientific selections should be given the preference over merely oratorical effusions.

The true interests of the pupils are too often sacrificed to the vanity or personal interests of teachers. To seek in elocutionary displays by a few favored pupils or in a class parade, the means of establishing a reputation, is a betrayal of the sacred trust confided to a teacher. Reading is to be taught in all the grades of primary education, not for the benefit of a few specially adapted pupils who may shine at

public entertainments, but for all the pupils: all need a knowledge of this art in the exigencies of practical life.

To give the human voice flexibility and modulation; to enable the organs of speech to perform their tasks in an easy and intelligible manner; to steady the eye so as to grasp words and sentences at sight; to regulate the breathing in accordance with the required rate, pitch, inflections, and pauses; to assume such positions and give such gestures as the nature of the sentiments to be expressed may require; to learn to read not as if from a book, but as if uttering original sentiments; and finally, to supplant, by the cultivation and appreciation of substantial and sound literature, the taste for trashy, superficial, and unsound writings—are some of the principal aims which the conscientious teacher has always before him in conducting a reading lesson. No method, however, can ever supply deficiencies in the teacher's own love, devotion, and adaptability for the work.

Elocution (so-called) with its fascinating, dramatic features, is in some schools over-stepping its legitimate sphere, and encroaching upon reading. It pretends to elevate the latter but instead of doing so, introduces only a sensation and highly flavored aid at the expense of the fundamental principles above alluded to. There is a great deal of sham in this connection practiced in some schools, which can be eradicated only by sharp criticism on the part of the proper authorities.

The legitimate sphere of Elocution is with students of the eighth grade and of High Schools. Even there the study ought to be made to conform more closely to the future requirements of the students in the pulpit, at the bar, in legislative halls, in the lecture room, on the stump, or in private circles. There is too much pomposity, sensationalism, and and impractical oratory indulged in; while the finer features of Elocution, that are always in harmony with nature, are lost sight of, or are sacrificed for the cheap clap-trap of transient, ignorant applause.

Orthography. Between the ideographic hieroglyphics of the Egyptians and the complex and sometimes arbitrary intricacies of English spelling and pronunciation, stretches a long series of evolutionary transitions. There is no reason why the so-called original languages, not having been subjected to intermixture with foreign elements, could not follow the fundamental principle in the relationship between oral and written language, viz: A sound is a letter, that is, each sound is represented by its own special sign, and each sign has its own special sound. But mixed languages, of which the English is the most conspicuous illustration, en counter difficulties that make the adoption of that simple rule almost an impossibility. Phonography has accomplished the task in some measure but at the sacrifice of the philological structure of the language. However, phonography makes no pretention to assistance by the study of word-derivations.

In Orthography and its twin sister Orthoepy have been found difficult problems until this day. The question of how to master Orthography with its co-ordinate branches, capitalization, syllabication, accentuation, and punctuation, in a rational and systematic manner, is yet awaiting an answer acceptable to all teachers. The mere memorizing methods have been tried and found wanting, and analytical methods of procedure have also proven unsatisfactory in many respects.

There are several psychological phenomena connected with the subject under consideration that may furnish a clue to the solution of the vexed question. It has been observed that many persons distinguished in literary, scientific, and other leading spheres of thought, are habitually poor spellers, while on the other hand, persons of scarcely a common school education, seem to spell correctly; as it were, by instinct. There are others to whom certain words, no matter

how often used, become occasionally obscure, and the dictionary has again and again to be consulted. An acquaintance of the author asserts that he needs only to shut his eyes, when doubtful about the correct spelling of a word, and write it hurriedly without any mental assistance. He believes that the right form of the word is in his fingers by habit. Finally, it is a common observation, that persons quite expert in oral spelling are sometimes guilty of most egregious blunders in writing.

These and similiar phenomena demonstrate the fact that expertness in spelling is not the exclusive result of analytical process of training nor, on the other hand, of memorizing. There are influences either favorable or unfavorable to the acquirement of the art of good spelling, which a teacher should take into account.

Phrenologically speaking, I have noticed that pupils enjoying a keen sense for form, make, all other things being equal, more rapid progress in spelling than pupils less favored in this respect.

Written exercises are the only true test of spelling. It appears from the above that other factors will have to be called into requisition in order to achieve desirable results in Orthography. One of these is constant practice until correct spelling becomes a habit of the fingers, as my friend above alluded to, would say.

The maxim, that whatever a child can read it should be able to write, will, from the start, render aid to the acquirement of correct spelling, by constantly copying the reading lesson.

As every child can be trained to speak fluently long before it has any knowledge of etymology or syntax, so might it also learn to spell correctly before it is taught any rules of Orthography. This does not, however, exclude the adoption of more systematic methods later on, when the young minds

are sufficiently prepared to apply general rules and principles to things familiar to them already, and when they are prepared to apply such rules to get unknown cases.

Grammar and Composition. The nearer education in all its branches comes to the pattern set by nature, the more satisfactory will be the results achieved. This observation serves as a much needed caution to instructors in grammar and composition. The only use which primary education has for grammar is to teach the pupils a correct use of their mother tongue. The study of grammar is only a means toward an end, although many teachers seem to treat it for its own sake alone. Diagraming, analyzing, and the application of rules, constitute with them the sum total of their exercises. Whether such teachers follow text-books according to the synthetic or the analytic method, my objection in such cases remains, as the fundamental principle of grammar-study, as stated above, is neglected, and the pattern set by nature, ignored.

The use of the mother tongue being the chief aim, a young mother teaches her infant some few words and expressions for which there is an immediate use, enlarging gradually the vocabulary as the awakening intellect of the infant will justify. In this procedure no attempt at classification, definition, or explanation of rules, is made, and yet the child may learn to talk quite fluently, according to the pattern it has to follow.

Later, on entering the school room, the child finds still better opportunities for cultivating its capacity in expressing itself, through the pattern set before it in its little reading exercises, by having to answer questions, and by taking a part in the talks between teachers and pupils. Thus it learns the use of correct language in a measure long before it becomes aware of the existence of any grammatical rule.

The influence of habit in the moral and intellectual training of children is not recognized in the school room to the

degree that it is in the home circle. Most of the activities of every-day life are performed or looked upon by all of us more or less according to habit; so that the application of an analytical process before the formation of certain concept ideas, conclusions, intentions, or even acts, would in some instances be useless, in others even impossible. We talk, in respect to pronunciation, grammar, and ideas, as we have become accustomed, and only on particular occasions and for special reasons, do we feel the necessity of arranging our expressions in stricter compliance with established rules. The more correct, therefore, our first impressions have been, upon which our habits have gradually been formed, the more fortunate we are in finding ourselves in harmony with the instructions that are obtained later, and a comprehension of, and compliance with them, will then be so much the easier.

This observation finds a strong application in the study of grammar. Children habituated at their homes to the use of correct language, will enter the school room much better prepared to receive and express ideas than others deprived of the advantages of a judicious home education. For sometime to come the primary teacher pursues his course along the lines which nature has taught the intelligent mother, and makes his little pupils observe, express, remember, reproduce the simple matters presented before them. There is a great deal of oral composition already going on in those primary classes, which is soon followed by suitable work in writing, though in all this not one word of technical grammar is given. The little ones talk and write as they see others do; learn to use certain words, phrases, sentences, ideas, and forms of speech as they become habituated to them, and may acquire quite an efficiency therein. From this experience it becomes apparant that composition should not only accompany all grammar study, but actually precede it, form the basis of it, and be the final aim to be reached by it. In consequence of

this, the heading of this chapter should read Composition and Grammar, instead of following the common usage.

The study of grammar is indulged in too early and too much in our public schools. Grammar, as such, should not commence before the fifth grade of the present graded system, even though it be in the somewhat modified form of so-called "Language Lessons," and then only as a supplement to composition. In the succeeding grades it may gradually gain on its companion, but it never should be permitted to be entirely separated from it.

The art of composition, that is, the capacity of expressing one's ideas upon a given subject in a coherent, logical, and fluent manner, either orally or in writing, is one of those accomplishments that every one laying claim to recognition in intelligent society, or desirous of pursuing a prosperous career, must possess in some degree.

The school and fireside are, therefore, deeply interested in the cultivation of that art, and only where each supplements and assists the other in this direction, can the full benefits accruing from this study be realized. Parents can aid the teachers by setting an example of good language themselves; correcting improper expressions in style, grammar, or spirit, on the part of their children; engaging them frequently in elevating and instructive conversations; by providing them with suitable reading matter; by encouraging them in keeping private journals; by attending to family correspondence; and by getting them to take part in public entertainments, such as Sunday School, Mutual Improvement, and public school exhibitions.

The cultivation of the art of composition in the school room must necessarily assume a more systematic form, for which text-books, furnish suggestive guidance. But there is no text-book that ever can or ever will supply a teacher with an adequate list of subjects to choose from, or be con-

fined to: for the conditions of every school, as regards environments and efficiency, vary to such a degree that text-book composition-work becomes flat and artificial.

The list of subjects marked out by a teacher for composition gives a pretty fair estimate of his conception of the work assigned him. Some teachers delight in effusions on sentimental, literary, or philosophical subjects; others give preference to narratives and descriptions; others again see in transpositions from poetry into prose, or vice versa, or in reiterations of lectures, the best means for achieving the most desirable results. The guiding principles for chosing subjects for composition should be, that they be practical, instructive, and within the range of the pupils' conception.

All the scholastic training which the great majority of children will ever get, they will have to obtain in the common schools, whence they must issue forth to the various spheres of life wherein their lot may be cast. This fact has to be kept in view, and whatever is taught them in school can only lay a foundation to assist them in preparing themselves for the requirements of practical life.

The future men and women will have advertisements to publish, business and family letters to write, documents to draw up, descriptions and reports to make, speeches to deliver, etc., yet these and similar efforts in composition, every citizen of a free country should be sufficiently prepared for, and not be under the necessity of employing professional aid for such commonplace work.

There is in some instances too much time wasted and opportunity lost by giving subjects of a philosophic nature which can receive only an exceedingly superficial treatment: the pupils in such cases endeavor to cover up their want of depth by high-sounding generalities.

There is no exercise in the whole school curriculum that offers to the pupil so much opportunity for thoroughly prov-

ing his mental status as a composition. The outward appearance, cleanliness, and general "make up" of his paper, shows his taste and sense of order; his writing exhibits his progress in penmanship and also his perseverance—the latter when the last lines are as carefully executed as the first; his orthography is placed on record; so is his grammar; his style, even, in some faint original points, reveals his individual inclinations and dispositions, and the treatment of the subject demonstrates the amount of his knowledge concerning the subject and his power of thought in general.

Schiller says: "Willst du immer weiter schweifen, see das Gute leigt so nah." (Are you always farther roaming, see the good that lies so near.) This injunction of the great German poet should be taken to heart by every teacher in selecting subjects for composition. If composition has commenced in the primary grades within the simple range of object-lessons, it is a pointer for teachers in the succeeding higher grades, merely to expand the circle of observation in every direction. Sound education never intended that there should occur at any stage of development a cutting loose from the known moorings of thought, and a drifting into fanciful, unreal, unknown, and metaphysical realm of speculation. Nor should primary instruction enter into discussions of open questions in politics, theology, philosophy, etc. The environments of pupils furnish so inexhaustible a supply of subjects of a mechanical, a mental, a moral, and a social nature,—all affording wide scopes for observation, judgment, individual opinion, and fluent expression—that any choice of subjects, foreign to observation and outside real knowledge and interest, is not only a mere waste of time, but amounts to an actual injury to the pupils.

Arithmetic. Arithmetic, appealing, as it does, more than any other study save reading, to the requirements of practical life, is sometimes suffered to exercise over scholastic educa-

tion such a preponderating influence as to become detrimental to the development of the mind in other directions just as important, and too often create an impractical, one-sidedness that can never be fully compensated for by mere proficiency in figures.

To appreciate the real value and bearing of any branch of study, and to assign it to its place in the curriculum, constitutes one of the tests of a teacher's qualifications. As in all reflective studies, the mind of the pupil during the study of this branch should be in a normal condition. It should neither be wearied by preceding studies nor yet insufficiently settled down for concentrated attention, as at the beginning of school or immediately after recess.

The time is still vivid in the memory of us teachers, in these western regions, when pupils pointed with pride to the fact that they had "worked" so and so many pages of arithmetic in one day; as if arithmetic could be measured by pages, as cloth is by the yard or potatoes by the bushel.

In common with most other studies, arithmetic has its legitimate beginning in object-lessons. Here, addition and the rest of the elementary steps as well with fractions as with integers, are illustrated and carried on by objects. Numbers, with their corresponding figures and signs, can be used rationally only after the operations are already understood and done by means of objects.

The keynote for all operations in arithmetic in the succeeding grades is thus given:—in the first grade it is the old formula, the concrete must precede the abstract. I am aware that this is in contradiction to the rule of many leading textbooks on arithmetic. Most of these have been compiled by distinguished mathematicians, who have long ago forgotten that they once were boys and had to learn abstractions by a long course of abstracting; men who by reason of this forgetfulness, look with pity upon beings still assisting themselves

with the concrete, and so maintain that real intelligence begins only when one learns this in the abstract. I do not intend to raise here an issue with this proposition on its merits, but allude to it merely for the purpose of stating that it should not be brought up as an argument in favor of the abstract preceding the concrete in teaching arithmetic in the common schools. As a preparation for a course in higher mathematics, the predominance of the abstract is justifiable and proper, but as more than ninety per cent of our common school population will never have an academic or even a high school course, they have to be satisfied with the opportunities that primary education afford. These opportunities are, however, modified and curtailed by various influences, to such an extent as to be reduced in point of practical utility, to a minimum. This condition of affairs enjoins upon primary education the duty of giving to its pupils as practical a training in arithmetic as the necessities of their future spheres in life peremptorily demand.

The mechanical training in counting, and the meaningless learning of the multiplication table, indulged in by many parents before their little ones are capable of comprehending anything about it, ranks with the absurdity of the alphabet-stuffing spoken of in the chapter on Reading. Parents will consult the better interests of their children and bestow a favor upon teachers, by letting counting and multiplication table alone so far as the little ones are concerned, at least, until the latter request their assistance in repeating their lessons from the school.

It is very gratifying to notice the increasing number of teachers in all primary stages of arithmetical studies, who choose their problems from the environments of their pupils instead of mechanically following the text-book.

Frequent drills in mental work stand in the same relationship to arithmetic that voice drill and pronunciation exercises

do to reading; for every kind of arithmetical operation a model form should be given by the teacher, explained and analyzed by him, copied and analyzed by the class after the model, and applied to all similar problems. After complete familiarity with the step has been obtained by the class, privilege should be given to the pupils to solve such problems in any other way they can think of.

Practical business men frequently get better results than do professed students in mathematics. While the former get quickly at results by the application of a simple rule, the latter are toiling through the meshes of a round about analysis.

There is no disparagement intended of the analytical process, which is the very keystone of all mathematics; but it is urged that the advantages of practical contrivances in arithmetic, by which quick and reliable results can be obtained, should not be withheld from the pupil. The recognized principle of cancellation, for instance, is an illustration of my pleading.

Some suggestions I venture to submit to the consideration of my fellow teachers for guidance in conducting their arithmetic lessons; in order to make them as practical as possible.

All examples consist of (1) a problem, (2) a proposition, (3) process of solution, and (4) an answer.

If the problem is taken from the text-book, a number indicating it, is sufficient.

The proposition should be formulated according to arithmetical terms.

The process of solution should be always self-explanatory and should be drawn up in a business like form. Results of addition, subtraction, multiplication, and division, in complex examples may be inserted after having been obtained by marginal calculation.

The answer should always be a complete statement.

These principal parts of the example ought to be separated by lines. All examples should be arranged, drawn up, and written on business-like principles, even in the primary classes, so as to cultivate the principles of precision, order, and reliability, so indispensable in all business affairs.

Frequent reviews in the form of promiscuous examples, covering indiscriminately the whole range of arithmetic as far as the class has gone, offer the best opportunity for application of the arithmetical knowledge thus far gained.

There is, occasionally, too much time wasted by trifling with catch examples that have no bearing upon practical life, and are like acrobatic performances in arithmetic.

A wide-awake teacher will never be at a loss to find material for illustrations of arithmetical principles from the subject matter presented to the pupils in other branches of study, physical geography for instance.

Geography. Although as an empirical science it is subject to the changes of conditions and material which political events, physical causes, and scientific discoveries may bring about, geography rests in the main upon a basis of permanent principles.

Slowly have the advantages to be derived from this study dawned upon parents. The wide-spread ignorance in regard to its nature and importance was too often re-enforced by unsurmountable indifference as to its value, or open protestations as to its uselessness. But that day is happily past; and with the steady growth in the appreciation of its usefulness, other questions arise demanding earnest consideration, in order to secure to it such a place in the school room as its importance demands.

The study of geography begins with object lessons and may receive some partial attention already in the Kindergarten. The family circle also comes in for its share in the work

of preparation, by relating to the child stories of travels, showing and explaining pictures of interesting localities, exhibiting curious objects from foreign lands, and visiting menageries, panoramas, and similar exhibitions. Children themselves are constantly storing up geographical knowledge by becoming familiar with the application of geographical terms, as points of the compass, the changes of seasons, the names of mountains, localities, etc.

Provided with such a foundation of geographical material, the child is sufficiently prepared to enter, during the second or third year of his regular school life, upon a more systematic course. Then it is that in many instances a serious mistake is made, a mistake which, because of the force of the first impressions, too often spoils the taste for the study of geography during the remainder of school-life. That sound educational principle, viz: that we must proceed gradually from the known to the unknown, a principle carefully observed during object-lesson training, is suddenly abandoned with the adoption of the text-book, and names, terms, localities, statistics, persons, events,—things far beyond the horizon of actual observation and clear comprehension,—are introduced in bewildering heterogeneity. To make up for this sudden deviation from the rational and natural course of procedure, illustrations are occasionally used, but the lesson has ceased to be a living affair as it used to be in the Kindergarten and object-lesson exercises.

The first stage of systematic instruction in geography requires no text-book. The school room is the first object to be treated geographically. The determining of the points of the compass, the illustration of the difference between a picture and a map, the description of other school rooms, from the poorest kind to the most magnificent, constitute the first step. In harmony with this course the school building, its surroundings, the streets leading to it, the whole town or

the near portions of it, the neighborhood, mountains, rivers, great buildings, are treated in the same manner in succession, until the geographical horizon has become sufficiently enlarged, to be considered as having supplied experience, observation, and geographical thought enough for entrance into the next higher grade. During the course in this grade the use of the sand table is urgently recommended.

No careful teacher will fail to gather collections of geographical illustrations, sketches, and pictures, (cuts from newspapers and magazines, for instance,) and to have them classified, duly labeled, registered, and placed in a scrap book; this, if supplemented by a cabinet of zoological, botanical, geographical, and industrial specimens, will constitute a school property of ever-increasing value, although it may not have cost the district a cent, consisting entirely of voluntary contributions by the pupils' friends and the patrons of the school.

The methods of teaching geography in the higher grades is open, in some instances, to the objection that text-books are followed too closely. In these grades no geography teacher should be seen before his class with a text-book. Whether in topographical, physical, or mathematical geography, a teacher should use the text-book for the purpose of reference only. His plan, showing the kind and amount of subject-matter, and mode of teaching, ought to be more or less original with him.

In many respects the three grand divisions of geography are intersecting, augmenting, and supplementing each other; and none can be treated entirely independent of the other.

Some leading newspaper should be on hand at geography lessons, so that the geographical items of places or countries spoken of in the respective issue, can be explained and located.

Maps covered with a multitude of details in large and small print have a tendency to weaken the impression of the real geographical forms which it is intended to make upon the mind; hence outlined-maps are preferable for direct class use, while the former kind may answer for reference, and preparation. Drawing of outline maps should be conducted so systematically as to enable any pupil to compile a complete outline atlas of his own, in which, however, not a single word, name, or letter should appear, and yet the student should be able to explain every geographical item represented there. The construction of relief-maps by pupils is also productive of much good. Every student in these grades should be trained in giving illustrative demonstrations of the leading features in mathematical geography, as for instance, the motions of the earth, sun, and moon, of the eclipses, the seasons, and the planetary system.

For a complete review, or self-examination, concerning the amount of knowledge of any given country, the subjoined general schedule is suggested.

General Schedule.

Name.

Definition.
Derivation.
Pronunciation.

Location.

On the globe.
On the maps.
According to zones.
According to longitude and latitude.
Direction from the school room and average distance.

Boundaries.

According to points of compass.
Natural.

Political.

Size.

By comparisons.

By square miles.

Form.

Kinds (island, peninsula, etc.)

By comparison with other objects.

By maps and sketches.

Surface.

Land.

Mountains (kinds, parts, and characteristics.)

Plains, (kinds, phenomena, use.)

Water.

Standing, (kinds, uses, phenomena, parts.)

Running, [kinds, parts, uses, phenomena.]

Climate.

In respect to hygiene.

In respect to meteorology.

Natural Products.

Animal kingdom.

Vegetable kingdom.

Mineral kingdom.

Inhabitants.

Number.

Races.

Grade of civilization.

Languages.

Religions.

Chief occupations.

Customs and habits.

Government.

Form, [monarchial or republican.]

Nature, [despotic, liberal, oligarchical, etc.]

Prominent Places.

In commerce and industry.

Capital cities.

In science, art, and mechanism.

In history.

Prominent Men and Events.

By this schedule any one can examine himself in order to discover the exact amount of knowledge he has of any given country.

U. S. History. History is the twin sister of geography, as neither can be taught successfully without the aid of the other, General history not being considered essential in the grammar grade of primary education has been placed on the list of optional studies and is represented in the regular curriculum by United States History. This is a wise provision, inasmuch as giving precedence to the history of one's native land is in conformity with the principle of synthetic progress. Historical impressions have their origin at the fireside, where sketches from the lives of the members of the family, of friends, or neighbors are to the child the first sign-posts pointing to regions beyond its own self.

This ever-widening circle of acquaintance with the lives and affairs of other people embraces, eventually, the school room, where the kind of impressions thus far received constitute the material which the teacher has to take into an account, either as useless or even base rubbish to be removed, or as valuable material to be used whenever available.

The fireside is the prototype of the father-land. The love of home is the germ of patriotism.

The school recognizes these facts and endeavors to strengthen the ties that should unite school and fireside in concerted action to prepare the rising generation for honorable citizenship.

The study of history should proceed along rational lines. The promiscuous and incidental form in which historical impressions were made at first is succeeded by the more systematically arranged stories about the school, native place, and characteristics and events from the life of prominent persons already known to the children either in person or by reputation.

The next step will be to study history of the native state with continual reference to the fact, that it is a member of the great sisterhood of states. Patriotic songs and recitations; pictures; emblems; processions on great public occasions; reverence for the flag of our country, for national monuments and memorial days; occasional reminders of the great men and events in our nation's history, are some of the features, and the cultivation of genuine patriotism by training in public spirit, unselfish devotion, obedience to its institutions—these are the chief aims in the study of United States History.

Hygiene. "Man know thyself," is an injunction which no intelligent being can afford to ignore. Failure or neglect in this respect leaves man a prey to the uncertain conditions of chance, dependent upon the opinions of others, a victim to superstition and quackery, and deprives him of one of the most potent incentives to virtue. These facts are voices of warning to the home and the school, of which both will have to take heed in order to avoid responsibilities that could not otherwise be met successfully.

I venture to say that in all civilized communities, exclusive of the tenement districts and hovels of misery, crime, and squalor in many of our large cities, far more infants die or contract diseases leading to imbecility or premature death, than would be the case if proper hygienic precautions were taken. Prevention is better than cure, is an old adage. Fresh air, eating and drinking regulated according to the

principles of the Word of Wisdom, healthful exercise, loose clothing, regular hours, a cheerful and contented spirit, cleanliness, etc., are some of the antidotes for disease. But notwithstanding all these precautions, there are still agencies at work which are traceable in some instances to ancestry, back into the "third or fourth generation." If thou art so unfortunate as to be the possessor of such an heritage, live it down by a virtuous and well regulated life, that the course may not descend to thy posterity. There is no need that thou shouldst fall heir to the responsibility of it too.

High life, late hours, perpetual worry about business, continual rounds of pleasure and excitement, leaving the sacred duties of maternal cares to hired help, over-indulgence of children's whims and appetites, and neglect of the simplest hygienic laws, are some of the evils that beset home education. The diffusion of sounder educational principles through the press and the labors of devoted educators, strengthen the hope for a better condition of affairs in this respect, and for a consequent amelioration of the physical and moral condition of mankind.

It is the school, however, above all other sources, which the fireside has to depend upon for instruction and guidance in regard to this all important subject. To assist the school in the performance of this mission, school laws provide in some shape or other for sanitary instructions in all public schools. Physical culture, gymnastics, military drill, lessons in hygiene, and healthful amusements, are receiving more careful attention and systematic treatment, so that a basis for higher physical, moral, mental, and spiritual development may be secured and mankind be brought nearer to the ultimate designs of our Heavenly Father in regard to the human family.

Several important features of hygienic education have been alluded to already in this treatise, to one of which I desire

to refer again here for the purpose of emphasizing its importance. There should be a matron connected with every school, to instruct the girls in such hygienic and moral questions as pertain particularly to the mission, welfare, and responsibilities of their sex. A male teacher should perform corresponding duties, and similarly instruct the boys and young men. These instructors should be persons of experience, of acknowledged purity of head and heart, and be filled with the Spirit of God; for those instructions require great delicacy of treatment, and clear discernment.

The terrible curse of secret vices, of flippant and impure talk and language among the youth; of obscene pictures; of questionable and sensational stories and publications; of uncontrolled associations and companionships among the youth of both sexes, are the evils which sound education has the mission to counteract and eventually to overthrow in order to prepare a people worthy to meet the Prince of Peace at His second coming.

Optional Studies.

The difference between the so-called essential and the optional studies in primary education is not so much one of value as of expediency. It is true that the former provide information not only available but actually indispensable in every sphere of life; while the advantages derived from the pursuit of the latter are either mostly confined to special conditions of life, or their value consists in the refining and elevating influence which they exercise over the mind.

If life were simply a struggle for existence, and the mission of education consisted in furnishing the necessary knowledge for carrying on this struggle, the "essential" studies, appealing more directly to the material interests in a general way, would constitute the exclusive curriculum of primary schools, while "optional" studies, as a superfluous luxury, would be

relegated to "private" institutions, for those that could afford to indulge in them.

This view is not fancy, but has been honestly maintained by many as the true basis of primary education. "I do not want intelligent but practical and obedient subjects," said Francis I, emperor of Austria, in reply to some propositions to advance the cause of general education among his people.

The scope of useful, refining, and ennobling knowledge should be enlarged in proportion to the capacities, environments, and aspirations of the pupils, so that the road to the highest possible mental development may be open to every child. The French adage, that every soldier carries the marshal's staff in his knapsack, corresponds with the American saying, that the road to the White House is open to every citizen. The principles of true primary education underlie these sayings.

General History occupies the most conspicuous place among the optional studies on account of its wide adaptability and because it is a natural sequence to the study of U. S. history. The great improvements in the methods of its treatment have brought General History into closer connection with the spirit and tendencies of modern education. The old methods of treating this study as a mere record of dynasties, wars, and political changes, have been superceded by the introduction of analytical, comparative, and "culturhistorical" features, thereby giving it the character of a true science, and placing it among the most potent factors in education.

Domestic Science has been consolidated into a regular study at a very recent date. Its branches and applications were formerly either over-looked altogether or were scattered among the studies of physics, chemistry, and the natural sciences. Its practical tendencies, however, have not only

OLD B. Y. ACADEMY. DESTROYED BY FIRE.

OFFICERS OF THE L. D. S. SUNDAY SCHOOL.

secured to itself a permanent place among the optional studies, but promise to put this study ahead, until it shall be recognized as an indispensable feature of primary education, and have its place assigned in the regular curriculum of our common schools.

Sloydwork for boys, ladies' work for girls, and hygienic lessons, are already the precursors of a system by which many dangerous and objectionable tendencies of modern education will be counteracted and the labors of the school be brought into closer relationship with the requirements of home-life.

Physical Culture. As much as the study of physical culture is to be urged for merely hygienic reasons, there are yet other aims and benefits to be obtained from its pursuit. It gives variety to the exercises of scholastic life, it invigorates the bodily functions, and wards off many evils that accrue to the youth from too close confinement and protracted mental application. Although it may not be the task of physical culture in primary education to cultivate Chesterfieldian and Delsartian accomplishments, the capacity to use the body in a natural, easy, and graceful manner is of much psychological value in exercising a refining and elevating influence upon the mind.

Parents should encourage physical culture not only by sustaining the efforts of the school in this direction from the Kindergarten upwards to the higher grades, but also by giving their children frequent opportunity for practical application in every day life. Politeness, refinement in manners, and moral self-respect are some of the benefits that will be secured for the rising generations through the cultivation of this branch of study.

Singing. The Scriptures point to a scene enacted in heaven "when the foundations of the earth were laid" and "the morning stars sang together." From the days of Jubal,

"the father of all such as handle the harp and organ," to Beethoven, the composer of the "Ninth Symphony," and to Richard Wagner the originator of the 'Music of the Future," man upon earth, whether following the drum and fife in fratricidal warfare, or worshiping under the soul-inspiring tones of the hundred-voiced organ, has submitted to the entrancing influence of the "Divine Art." Grecian mythology is full of poetic legends, illustrative of the power of music; and the churches from the days of the Psalmist to the grand masses in cathedrals, have recognized in vocal music the strongest incentive to devotion.

Education, in consideration of all these and similar facts, uses vocal music as one of the most potent factors in the training of the youth. The school laws of Switzerland make singing not only a prominent but also an obligatory study in every school; and in Germany no teacher of the elementary grade can obtain a certificate unless he shows some degree of efficiency in teaching singing. Even in our country it is understood, that at least Kindergartnerins shall possess the ability to conduct singing exercises.

Our public schools, Sunday schools, Primaries, and Mutual Improvement Associations, are putting forth praiseworthy efforts in giving vocal music sufficient attention to popularize it more and more. The progress which congregational singing, especially when led and assisted by a well trained choir, is making in our worshiping assemblies, is also a step in the right direction. The impetus which the celebrated Tabernacle choir of Salt Lake City is giving, is felt already to a greater or less extent throughout all the stakes of Zion. "Wo man singt da lass dich ruhig nieder, bœse Menschen haben kein Lied." (Where they sing, there settle down in peace; wicked people have no song.) These words of Schiller are like milestones on the road to happiness. Flowers at the windows and songs around the hearth, are the ensigns of contented homes.

Ladies' Work. This branch of study for girls is emerging very gradually from the narrow limits within which it has been confined. The comprehension of its purposes did not extend, in some cases, beyond needlework, and even that consisted too often in mere fancy-work, while the requirements for the duties of domestic life were entirely overlooked. The vanity of teachers to make a fine show, stimulated by the general ignorance of the public in this respect, has been the chief obstacle in reforming this department and placing it upon a more comprehensive and practical basis.

The aims of the Ladies' Work Department do not consist merely in getting up embroideries and similar specimens of fancy-work for exhibitions or for birthday presents: they have their starting points in practical work of the simplest kind that may be called for in the every-day occurrences of domestic life. It is not alone the needle and the scissors, but also the broom, the bread-pan, the stove, the bed, the nursery, and the sick room, that claim the attention of this department in its various grades. Talks, readings, and conversations on domestic subjects, conducted under the influence of the Spirit of God, should enhance the mechanical work and give it pointers for judicious application in practical life.

Mothers should consider it their duty to manifest a warm interest in the conduct of this department and to render all possible assistance to the teachers by furnishing necessary material, giving their daughters frequent opportunities for practical application, and by conversing with them on the topics presented to them by the teachers. The days of the girl singing at the piano "Who will care for mother now," while that maternal relative is working around the stove or at the wash tub, are rapidly passing away.

Drawing. The time is not far distant when a certain degree of efficiency in drawing will be considered as essential in general education as the art of writing. Drawing is the

capacity to perform concepts of objects and to produce them visible to the eye. There is no sphere of activity or of occupation where this accomplishment could not be available or could be dispensed with entirely. Drawing is language expressed in forms. The ideographic representations on rocks, put there by savages, are as much the expressions of his thoughts, feelings, and grade of intelligence, as the scraggy sketches with which urchins often ornament walls and fences in our towns.

Every teacher recognizes the impossibility of successfully demonstrating many ideas without the help of illustrations on the board, which for the sake of recollection and future reference ought to be reproduced in the notebooks of the pupils.

The leading principles in drawing, as for instance, classification of forms, outlining, perspective, and shading, should become familiar to every pupil in school. The old habit of drawing from copies, or "picture making," is now gradually superceded by the cultivation of the power of observation of real objects, drawing from nature. This is a more rational course, one by which the pupil's capacity or inclination can be ascertained and he be given an opportunity in the direction of "natural selection."

Taste, observation, and perseverance, are some of the psychological results arising from the study of drawing, besides this study furnishes inexhaustible material for self-entertainment.

The artisan and mechanic will become more efficient in his occupation, and the family circle will derive much amusement as well as practical benefit from this accomplishment to which the school has given the start, and the home, opportunities for practice.

BRANCHES OF SECONDARY ECUCATION.

That secondary, or higher education, is an indispensable

factor in civilization, goes without saying. By it are generated the forces which maintain the religious, political, scientific, and all other relationships of civilized society, and also those forces which are engaged in solving new problems, and preparing for new emergencies, forces which stimulate individual effort to emulate and excel the excellencies of the past, thereby creating standards of progress from which the leading spirits of the age can take their bearings and change the natural inertia of the masses into well directed activity.

Human society is to a greater degree indebted to higher education than it is willing to admit or able to realize. In consequence of this general want of appreciation, higher studies are looked upon by some people, not only as a comparative luxury, but even as something to be watched with distrust. They pretend to despise or ridicule such pursuits, declare and compare them with the amount of muscular labor, hours of daily toil, and material results derived from their own occupation. Just as well try to measure astronomical distances with a yardstick, or to carry on chemical and physical experiments on the kitchen stove.

The praiseworthy ambition of many of our young people to obtain as much of a higher education as can be brought within their reach, has led, however, in some instances, to extremes that have given color of justification to the criticisms alluded to above. When, with the attainment of a higher education, a corresponding self-conceit is engendered in the minds of young people, or a contempt for mechanical labor begins to manifest itself within them, or the idea springs up that their education places them above their less-favored companions and entitles them to more marked consideration—then it truly proves a detriment, having stunted, rather than assisted, them in their real intellectual growth. In such cases no expertness in particular directions can compensate for the loss of true nobility of soul; especially as

higher education furnishes such plentiful means for attaining this latter quality also.

At this juncture, however, the author enters, not without reluctance, his "Take heed" to the tendency manifesting itself even among our people, to "over educate." . If education meant simply the gaining of true knowledge and the training in its practical application, over-education would be a contradiction of terms, as no one can get too much truth, nor become too expert in applying it; but education, as understood by many, the securing of the best chances in life, the attainment of the most remunerative, comfortable, and conspicuous positions,—education from this point of view can be overdone. And it is overdone by many young people whose inclinations lead them to choose the so-called professions, particularly in law, medicine, and higher pedagogy, in preference to agricultural or mechanical pursuits, even when the environments as well as natural endowments decidedly point the other way. This tendency is already over-crowding some of these professions in our cities to such an extent as to exercise a demoralizing influence upon them. It creates an over-abundance of intellectual energies, which, if directed into more suitable channels, might be productive of far greater good to the community. Even in our legislative assemblies this spirit has made its appearance, in attempts to carry enactments that would infringe upon the rights of primary education to confer benefits upon higher institutions of learning. To paraphrase Shakespeare, we should not love higher institutions less, but primary education more. If in our Normal institutions devotion to the real interests of the people is strong enough to withstand the temptation to turn "Professors," i. e. graduates who feel themselves fitted for high positions, and instead thereof these schools will bring their influence to bear upon the improvement and elevation of the schools of the primary grade, as the first and foremost consideration, and then follow up this course with such

higher instructions as may be called for, then higher education will be greatly benefitted; for it will have a sound foundation to build upon and will become measurably free from certain aspirants to educational honors whose time and talents would be better employed in other spheres.

It is a well known maxim among the Latter-day Saints, that the Spirit of God manifests itself through the channels of inspiration and revelation; that it is the only source of true religious knowledge, and that the Elders and teachers of the Church have to depend upon such guidance according to the revealed order of the Priesthood. But religious convictions and theological knowledge are not always identical. To promulgate the Gospel among strangers, to labor in its interest among the Saints, to teach it to the youth in any of the various organizations in Zion, requires not only firm convictions but also a certain degree of theological training, in order to do it in a rational, systematic, and effectual manner. True theology requires neither philosophical sophistry, nor rhetorical eloquence, but a thorough knowledge of the Gospel, an abiding faith in its principles, an honest compliance with its requirements, and a systematic training in the methods of conveying the divine truth to the hearts and understanding of others. Our Church Colleges and Academies are under obligation, not only to have such theological instruction placed as a regular branch in their curricula, but to conduct all studies, and indeed to manage their entire organizations, in conformity with the spirit inculcated by theological exercises.

The *Natural Sciences* have been accused, and in some instances not without cause, of a tendency to lead to skepticism and infidelity. This, however, is not the fault of the sciences, but of their interpretation and treatment. They, in their unperverted, and unadulterated condition, can only reveal the works of the Creator which in no sense can con-

tradict His words, and vice versa. The pernicious tendency of the modern schools to present evolution as the key to the interpretation of nature, has been the cause of all this prejudice against the pursuit of those glorious records of God's work. Evolution is one of those agencies by which an all-wise Creator controls the development of His creations toward their ultimate destinies, but it is by no means either the only one or the Great First cause. There are, however, conscientious teachers with sufficient moral courage to withstand the force of this agnostic wave that is at present sweeping through our institutions of higher education. The scientific discoveries of recent date, following one another in such rapid succession, are turning the tide, and demonstrate the superiority of practical experiments over mere speculative theories.

This is an age of reading, speaking, and writing. Anyone with the power of language at his command, either through the pen or by word of mouth, can wield a great influence over his field of activity. The pulpit, the bar, and the stump; the editor's sanctum, and the author's study, are the sources of public opinion; and it is public opinion that directs in the long run legislative halls, cabinets, and rulers. The destinies of nations, to a great extent depend, therefore, upon the kind of influence that comes from the people. Popular sentiments do not spring suddenly into existence, like Minerva out of the forehead of Jupiter, but are the result of preparatory training; for which a people is largely indebted to higher education, attained, it may be, either formally in some secondary institution of learning, or incidentally through private sources.

As a matter of course, it is to be expected that superficiality, froth, and high-sounding verbosity, will make up a great portion of the motely current of public opinion, but that current will swell on, nevertheless, in its onward course, dis-

seminating knowledge, rectifying and purifying, awakening controversy, inviting investigation, and gaining truth. Literature, whether in prose or poetry, is the best indicator of a nation's character, spirit, and intellectual status. Institutions of higher education, while in some measure creating that status, are at the same time subject to its influences and reflect more or less the inclinations, aspirations, and general spirit of the people and of the times. No student of these institutions can afford to neglect the refining and ennobling study of literature, by which he alone can become acquainted with the products of the noblest minds and familiarize himself with the best modes of expression in his native tongue. These acquirements will assist him materially in every vocation and sphere of life.

The question, whether ancient languages should continue to maintain their time-honored hegemony among linguistic studies, or whether they should yield more readily to the claims of modern languages, is by no means of so easy a solution as it may appear at first glance. The advocates of the so-called ancient classic languages point with pride as an incontrovertible argument, to the inexhaustible treasures of beauty, wisdom, and historical information stored up within the classic productions of antiquity; and insist upon their retention as the prototypes of all literary excellencies; and argue their indispensableness on the strength of their being the source of all scientific nomenclature, and the basis of English etymology.

The disciples of the modern school, on the other hand, while not denying these claims, maintain that good translations are sufficient for preserving the literary fruits of antiquity, that our own literature, although developing along other lines, is in no way inferior to that of the ancients, and that the distribution of dictionaries, encyclopædias, and the countless number of books, magazines, and other publica-

tions, make the general study of ancient languages for the sake of current derviation superfluous, and that, therefore, the necessary formation of new words for scientific purposes could safely be left to specialists.

These are the principal arguments of both sides in this interesting controversy. Out of the present transitory state, which may be called a partial compromise, there will probably emerge new forms and methods of linguistic studies, which will be as far removed from the dry style of the formalities as from the mere utilitarian tendencies of the opposite school.

We encounter, however, right here, another point of contention within the very camp of the new school; that is in regard to the methods of teaching languages. While some contend that the classic or grammatical methods, as resting upon a solid philosophical basis, should be followed, others are vigorously advocating the natural or cumulative methods. It is simply the old controversy over again, only transferred to a new field. This contention will be carried on with the same display of learning, tenacity, and enthusiasm on both sides, and as in the former instance, it will lead eventually to an amalgamation of the good in both parties, and linguistic studies will be the gainer in the end.

The Magi and Egyptian priests monopolize all knowledge of natural sciences, astronomy, chemistry, physics, medicine, etc., for purposes best known to themselves; and the multitude from the king down to the slave were kept in sacred awe, before their wisdom. The king found in those advocates of priestcraft their most convenient allies in despotic systems of government. In the Middle ages, alchemy held sway among the learned professions, and the elixir of life, and the philosopher's stone, were problems the solution of which worried the wisest minds, not to speak of the squaring of the circle and the *perpetuum mobile*, which came in also for its full share of attention.

These phantoms were dispelled by the labors of physicists who opened roads of systematic investigation and rational experiment. Inventions and discoveries in all ramifications of human thought and occupation compelled science to step, occasionally, from the rostrum and enter the workshop of the artisan, the field of the farmer, the firesides of the people, and otherwise interest itself in all the concerns of every-day life. The result of this newly developed feature was an increase in the influence of sciences, and a greater appreciation of their value. The dissemination of the knowledge of the laws of nature, drove superstition to the remotest corners, elevated the people upon a higher platform of intelligence and labor, made the elements of nature more subservient to the will of mankind, and opened an endless perspective of discovery and invention, pointing to the eventual complete triumph of mind over matter.

Higher education in this connection has to guard against the temptation of yielding to the alluring tendencies of agnostic materialism, on the one side, and to metaphysical speculation on the other; so that the great work of unraveling more and more the so-called mysteries of nature and of binding the elements to the chariot of human progress, may be accomplished.

Mathematics. Aside from its practical application in all human affairs, which gives it an importance conceded to no other science, mathematics is called "the queen of sciences," on account of its absolute freedom from empiricism. All sciences have to apply to mathematics for assistance; mechanics and technics can not do without it, even the arts are dependent on it, and no sphere of activity of civilized life can entirely dispense with it.

The study of mathematics has held undisputed sway in all higher schools of learning; and the improvements in practical demonstration, made in our times, to the great credit of

modern education, have only contributed to strengthen the position of this course among the academic courses.

And yet, notwithstanding the study gives a training to the mind indispensable in pursuit of especially scientific, judicial, and technical careers, there is danger of contracting a certain degree of onesidedness through the too exclusive pursuit of this science. While mathematics in its lower branches and applications is pre-eminently practical, its abstract nature in the higher is liable to produce absentmindedness, as witness the tragic end of Archimedes.

It is a sign of high intellectuality to learn to think in the abstract, but it indicates a still higher degree, to know at any time how to give concrete application to any abstract deduction. This latter point every teacher in mathematics should aim to cultivate among his students, and thus infuse into the study that life which too often is lost among the formulas of the old scholastic treatment.

BRANCHES OF MISCELLANEOUS EDUCATION.

All branches of miscellaneous education are left by their very nature to the option of the student. This option, however, should be subject to several considerations among which natural qualifications take the first place. Every conscientious teacher considers it his duty to ascertain as nearly as possible the adaptation of an applicant for any of these studies. How much time, labor, and means are often wasted in the vain endeavor to acquire an efficiency in a study for which the student has neither capacity nor inclination? Ignorance, or the vanity of parents, selfish interest of the teacher, whim of the pupil, or some other equally reprehensible motive, may be the incentive for the worse than useless attempt. Then again, on the other hand, many a latent talent is neglected through want of discernment or proper treatment. The idea entertained by many parents that the

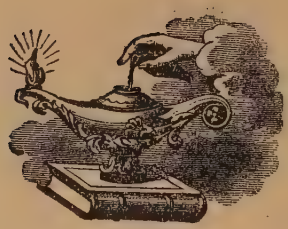
rudiments of these miscellaneous studies can be taught by anyone possessing a smattering of knowledge concerning them, and that only after some advance has been made, more competent teachers should take the pupil in hand, is a pernicious folly. The unfortunate pupil, after having been manipulated by such a makeshift, learns to his sorrow that all the work has not only to be done over again, but that he has to unlearn a great many mistakes. Whoever aspires to the pursuit of these studies, should see to it that he places himself under the tuition of a competent teacher, and thus secure a correct foundation for his further progress.

SPECIAL PROFESSIONS IN LAW, MEDICINE, ETC.

From an educational point of view, the study of the so-called learned professions appears to be the climax of all scholastic endeavors. In the great republic of science, letters, and arts, the competition for the highest positions is open to all. Excelsior should be the motto, and "the survival of the fittest," the rule. But there are conditions and elements intermingling and interfering that make both the motto and the rule sometimes very problematical.

There is yet much to be done in our general educational system, on the part of the school as well as on the part of the fireside, before the education of the people can rest upon so solid a foundation that it can bear superstructures whose altitudes can be seen only in the visions of prophets. The fitness for ascension upon the educational ladder must depend largely upon corresponding degrees of moral worth. A careful scrutiny in both directions at the entrance to each higher grade should be made obligatory, and thus not only intellectually unfit aspirants be turned from a course that must lead them eventually to dissapointment and failure, but also morally unworthy characters be restrained from contaminating professions that should be the embodiment of integ-

rity and virtue. The existence of shysters and quacks with their corresponding species in the other professions, as well as such intellectual experts as use their powers merely for selfish ends, proves the necessity of reformation in our educational systems; a reformation that will endow our learned professions with that dignity and influence, to which their mission should entitle them.



CONCLUSION.

To my Students and Fellow-Teachers, and to all Friends of Education:

More than two years have passed since I yielded to the entreaties of my friends and entered upon the task of placing my educational views and teachings on record. What I promised in the prospectus, I have conscientiously endeavored to carry through, although your patience has no doubt been sorely tried by delays which were unavoidable.

In delivering to you this treatise on scholastic and domestic education, I am prompted only by the desire to represent the intimate co-operation of School and Fireside, and the seasoning or modifying of all secular training by religious influence, as being the two most essential characteristics of the educational system now in course of development among the Latter-day Saints.

There is no one that dare claim the credit for its design or its successful execution. As an integral part of the plan of salvation, it derives its origin and vitality from the Spirit of Eternal Truth. Hence, it is destined to vindicate itself, notwithstanding the opposition of the "spirit of the times"; to triumph over seemingly insurmountable obstacles; and eventually to evolve, step by step, beauties in methods, arrangements, and organizations, which, having cut loose from the vain theories of men, find their inspiration in heaven.

Claiming the privilege of a veteran in the cause, I feel to exhort all parents and teachers of this younger generation to accept the work of Latter-day education as a sacred heritage, and to carry it to its final consumation, when those shall have

passed away that have labored, perhaps not with your efficiency, but with a devotion tested in the furnace of long and bitter trials.

Thanking my Heavenly Father for the love and kind feelings which He has kindled in your hearts towards me, and for the privilege of beholding among our people the opening of an educational era in which our youth shall be prepared for their glorious destiny, I feel to exclaim like Simeon of old:

"Lord, now lettest thou thy servant depart in peace!"

PROVO, Utah, June 1, 1897.

DR. MAESER'S JUBILEE.*

Owing to the wet under-foot, the triumphal procession planned in honor of Dr. Maeser had to be dispensed with. The students and visitors met the distinguished guest at the entrance of the Academy grounds, whither he was escorted in a carriage preceded by twelve marshals; six ladies, six gentlemen.

In the large Assembly room, the stand had been superbly decorated. Upholstered chairs and settees, artistically grouped and surrounded by potted flowers, made a delightful picture. Brother Maeser sat in the center and around him his distinguished students,—President Cluff, President Tanner, Dr. Talmage, Professors Brimhall, Keeler, Mrs. Susa Y. Gates, and other well known teachers, and friends.

The short addresses by President Tanner, Dr. Talmage, and Reed Smoot were especially fervent and eloquent. The male chorus, under the training of Mr. Whittaker, received marked applause. Then Miss Annie Pike came forward and recited the poem given below, her own composition. It was listened to with breathless attention; and at the close an incident took place which brought tears to the eyes of the audience. The venerable, white-haired teacher arose, and taking the young girl into his arms, kissed her, amid the rapturous applause of the assemblage. She had spoken the wish of the students; no other response could tell how dear he held the school. Here is the poem:

Thou man!—the noblest work!—in age how dear, in youth how fair!
How bright the sunlight glitters in the strands of golden hair,
Or slumbers in the locks which are as black as moonless night!
But silver are the golden strands, and black has changed to white.

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* Dr. Maeser having, during the month of May, 1898, completed fifty years of service as a teacher, the Faculty and Students of the Brigham Young Academy celebrated his jubilee with appropriate memorials, inviting all his students and friends to be present. We are indebted to Prof. N. L. Nelson for the account herewith presented.—PUBLISHERS.

I would not give thy wonder-crown for jeweled crowns of kings,
Since time has pleased to touch thy locks as fair as angels' wings;
And fair as when the sky smiles down upon a cloudless June,
Upon thy life there is no stain,—as shadowless as noon.

Yet thou hast come a long, long way; borne many a weary load,—
Perchance thy feet have ached with pain upon the bitter road;
But now thy watchful, loving eyes have seen the desert bloom,
Have seen hope opalescent, and the work that changed the gloom.

Now rises knowledge, wisdom, that have peopled all the plain,
And thou who struggled bravely on, hast struggled not in vain!
Thou man of patience, man of pride, thou man of noble worth!
How can our seeming-paltry wish give joy to thee on earth?

Thine was the work of head and heart, the work of heart and hand,—
The circle of thy greatness we may not yet understand;
But, oh, we wish that by our love and through our gratitude,
That some kind day, that some grand day, thy path so thorn-bestrewed,
May cease to pierce thy onward feet, and Love's unfailing might
Shall bear thee on to glory, and shall make the cross more light!

Then came the crowning feature of the program. Fifty students, half of each sex, were divided into sections of ten to represent five epochs in Brother Maeser's life. They had been splendidly trained, and marched without a hitch in pretty figures in front of the guests. When they came to a halt, one of their number in a neat speech presented Brother Maeser a bouquet of ten magnificent cut roses, as symbolic of the epoch they were representing. Then another student arose and delivered that portion of Brother Maeser's history which covered the period represented. This was repeated five times.

Each section, in the meanwhile, had marched into the new College building on the east, and now all returned armed with fifty bouquets. The march brought them to a standstill in a semi-circle around Brother Maeser, the ladies in white on the inside, the gentlemen in black on the outside. At a given chord all faced, then threw their flowers in a shower around their beloved Preceptor.

The effect was electrical. The audience applauded wildly, then came to a hushed silence as Brother Maeser rose to respond. Tears stood in his eyes, and his speech was broken

every little while by sobs, at which a hundred handkerchiefs were drawn in the audience. When he sat down the applause was continued for several minutes.

SKETCH OF DR. MAESER'S LIFE.

I EPOCH. FINDING HIS BEARINGS.

(SPOKEN BY ERASTUS NIELSEN.)

DEAR BROTHER MAESER:—Permit me first of all to express my gratitude and that of my colleagues for the honor of being spokesmen of brief epochs in your career as teacher. The events of those early days must be vivid to you now, and they will no doubt grow more vivid as the soul shall withdraw itself from the immediate concerns of life. To you they need not be repeated, but to this multitude of Zion's sons and daughters, who have met to do you honor, the experiences you have passed through will be helpful landmarks in the journey they are about to begin. I shall therefore speak to them.

Fellow students, seventy years ago on the 16th of January last, there was born in Meissen, Germany, one who has lived to bless not only his own generation, but the second, third and fourth generations after him. May he live to bless still another! [Applause.]

Of Brother Maeser's early life it is not my province to speak. No doubt the Lord marked the boy and gave him lessons fitted to help him in his future mission. It is with the opening of his educational career that I am to deal. The first epoch, which began with his graduation from the Dresden Normal College, in May, 1848, may fitly be called, finding his bearings.

For three years he acted as tutor to the children of prominent Protestant families in Bohemia. But the mind of an ardent young man, fresh from the college, himself cherishing ambitions and aspirations, was not to be circumscribed by the mere teaching of rudiments to children. While he did not neglect his charges, he found time to take part in the stirring history-making of this period. Saxony and southern Germany were in the throes of a revolution. The young professor warmly supported the Liberal or Constitutional party; and though he was in the midst of a strongly Catholic neighborhood, he held meetings every Sunday night to rally the scattered followers of Luther; and not without well-marked results.

Knowing what zeal and earnestness have characterized his later life, we can form some idea of what must have been the impetuosity of those early efforts, when life seemed easy to solve. Youth is ever sanguine, and the best fruit is not achievement, but wisdom—wisdom, howsoever gained; for wisdom is equally valuable whether bought by victory or by defeat. A new epoch was about to dawn upon Brother Maeser, but of this I leave my successor to tell.

II EPOCH. INVESTIGATING MORMONISM.

(SPOKEN BY MISS EMMA HIGGS.)

Brother Maeser's record in the Normal college, as well as his three years' work as tutor, had attracted due attention from the authorities. The magistrate of Dresden invited him to teach in the first district school of that city. Promotion soon followed, and his next post of responsibility was that of Oberlehrer or head teacher of the Budig Academy. But there were ties dearer than those of his professsion, connecting him with the associations he had just served; he had met and fallen in love with a daughter of the principal of the

former school—a woman who, for nearly half a century afterwards, worked faithfully by his side through trials such as only a pioneer life can bring.

But even the increased duties and responsibilities laid upon him by his position in the Budig Institute could not prevent his mind from seeking truth outside the beaten tracks of scholasticism. Had he taken up with the doctrines of socialism or other periodical crazes that appeal to the enfranchized seeker after truth, it would not have seemed strange; but that he should find time to listen to Mormon Elders, humble in mien, stammering in speech, ungainly in bearing—he, the highly educated professor, the man accustomed to move in the most cultured society;—that he in the face of social and professional ostracism, should entertain these unlettered men, and listen to their message—this makes us exclaim: "God moves in a mysterious way his wonders to perform." But I am already discussing what belongs to the third epoch in Brother Maeser's career, and so I give way to my successor.

III EPOCH. THE MISSIONARY.

(SPOKEN BY O. V. HARRIS.)

The 14th of October, 1855, marks an event of triple significance; historical, educational, and personal. This event was the baptism of Karl G. Maeser into the Church of Jesus Christ of Latter-day Saints, Apostle F. D. Richards performing the ordinance. Historically the event is important as being the first baptism in Saxony. Educationally it deserves remembrance as being the day on which the Lord made our present system of schools a future certainty; personally it was the most tremendous event in Brother Maeser's career, the transition, as it were, from death unto life.

But from man's point of view, this event seemed like going from life unto death; for no sooner was it known to the

authorities that he had "turned Mormon" than he was compelled not only to give up his position, but to flee from his native land.

There now began in the life of Brother Maeser a series of events not often parallelled in trial of faith, bitter privation, and devotion to duty under difficulties. Landing with his family in England, he spent one year laboring as a missionary among the Germans of London. He then took passage to America in a sailing vessel, disembarking at Philadelphia. The close of a long voyage, which should have occasioned joy, brought the keenest of sorrow; his second son died the first night on shore.

Another year of missionary labor was entered upon, this time in the State of Pennsylvania under the presidency of Angus M. Cannon. One has only to bear in mind his circumstances at that time to picture the ordeal through which he was passing. A stranger in a strange land; unfamiliar with the language; a family to support; educated, it is true, but not to manual labor; and giving his time to preaching a message which served only to make him despised among men. Just then came the panic of 1857, which threw thousands of people out of employment and threatened the country with famine. Brother Maeser was placed in charge of four Elders who, like himself, were driven to seek employment or perish. Afoot and in mid-winter, they set out for Virginia, supporting themselves from place to place by singing glees. All found employment in Richmond, Brother Maeser as music teacher in the family of ex-President John Tyler and others. Here he remained for six months, when he was called to preside over the Philadelphia Conference, a position he held until June, 1860. He was then placed in charge of a large body of emigrants as far as Florence, Missouri, where they joined the company of Patriarch John Smith, which reached Salt Lake City in September, 1860.

It was now nearly five years since he had left Germany—five years devoted to preaching the Gospel. However great the benefit mankind received from his ministrations, Brother Maeser is probably ready to admit, that he himself received even greater. This was the Lord's way of preparing him for that more glorious mission among the youth of Zion.

IV EPOCH. THE PIONEER TEACHER.

(SPOKEN BY MISS JENNIE BAILEY.)

The fourth epoch in the life of Brother Maeser began when he settled in Salt Lake City. Although this event took place thirteen years after the Pioneers entered the valley, yet he escaped but few of the rigors of pioneer life. After five years preaching, he was not rich—save in faith and patience. Nor did this world's goods come to him very rapidly. Among a people educated by "roughing it," the dignity and value of the teacher's profession were not at once appreciated. "I began teaching in the 15th ward," writes Brother Maeser, "under conditions so primitive that teachers of today can have no conception of them." Salaries nowadays are usually drawn on the bank; when Brother Maeser began teaching they were drawn on a wheelbarrow.

In February, 1861, President Young placed Brother Maeser in charge of the so-called Union Academy in the building situated opposite the present site of the University of Utah; "but for reasons far beyond my control," writes Brother Maeser, "I saw the impossibility of ever making a success of the school." Accepting therefore, shortly afterwards, an invitation from Bishop Sharp, he built up a large school in the 20th ward, employing three assistant teachers. In 1864 he was called to teach President Young's children in the little brick school-house north of Eagle Gate, incidently to act as book-keeper for L. W. Hardy & Co., and on

the Sabbath day to act as organist for the Tabernacle choir.

This triple vocation lasted till 1867, when he was appointed President of the Swiss and German mission. During the three years he was thus engaged, he started the *Stern*, organ of the German Saints, and translated our leading hymns into the German language; both of which publications have passed through many editions. On his return he resumed his labors in the 20th ward school, and also organized and taught during the same time the first Normal department in the Deseret University.

This brings Brother Maeser's history up to the crowning feature of his life,—the fifth act in the drama of a great teacher's career,—his appointment as Principal of the Brigham Young Academy.

V EPOCH. FATHER OF EDUCATION IN ZION.

(SPOKEN BY THOMAS REES.*)

Twenty-five years of varied service in the cause of God-service, of a nature to try men's souls, had proved Brother Maeser capable of subduing self, and, like our Savior, doing the will of the Father, at whatever cost to his personal feelings. If he ever had idols, he left them behind him in Babylon; if he ever had been saturated with worldly ambitions, he had been so long exposed to the storms of adversity that they were bleached out of him, as it were. The experiences of a quarter of a century had crystalized in the simple maxim, "When the Lord commands, do it"; and like Joseph Smith, he made it the law of his life.

Accordingly, after the April Conference, 1876, in which he was called to organize the Brigham Young Academy, he presented himself at President Young's office and asked for final instructions. "See to it," said the Prophet, "that you do not try to teach even the multiplication table without the

* Brother Rees being unavoidably absent, it was read by Prof. Nelson.

Spirit of God. And with this simple admonition he came to Provo and began his labors. True to his trust he set no stakes as what he would do, but waited, morning and evening, as it were, for the guidance of the Spirit during the day. Something permanent he felt would grow out of his labors; what it would be, he was quite willing to let the Lord determine. It was this natural unfolding according to the inner propulsion of the Spirit, that enabled the Academy to fit itself so admirably to the wants of the Latter-day Saints. Had the cut-and-dried plans and methods of Germany been arbitrarily made the basis of instruction, the Academy could never have been today the integral part it is of this Church and Kingdom. Brother Maeser recognized from the first that the school existed for Zion's sons and daughters, not Zion's sons and daughters for the school.

When one looks back upon those early efforts twenty years ago, one can but marvel at the results today. It was not as if Brother Maeser had been welcomed to a community ripe for his services. The very desire for a higher education had to be created in the Territory. Even the common schools were held of so little account that men who could do nothing else were employed as teachers. How to elevate the educational tone of the West was the question confronting him. There was not time to make scholars of his students, for they were snatched from his classes by an awakening public, and placed in charge of schools, ere they had well begun their studies.

Brother Maeser, therefore, wisely made it his purpose to warm them spiritually;—to kindle in them the glow of enthusiasm, and trust the rest to self-effort. His teaching soon bore fruit in every town and hamlet in Zion. For God had prepared the people for this work, and given to Brother Maeser only the mission of supplying the leaven. Part of the educational ferment which immediately followed is seen today

in these splendid buildings,—so different from the early home of the Academy.

But, buildings and equipments are only a small part of the monument Brother Maeser has raised in Zion. If the greatest effects of his work be summed up in one word, that word would be, CHARACTER. He gave a new and fuller meaning to the qualities for which the word stands. Commercial integrity the world already had,—business relations can be relied upon to foster it; intellectual integrity it also had,—the attrition of mind with mind in the struggle for existence will ever make men keen and alert. But Brother Maeser, while not neglecting these qualities, made higher requirements. He insisted upon physical integrity, the keeping of our bodies free from vice; upon social integrity, purity and chastity in the relations of the sexes; upon moral integrity, the doing to others as we would be done by; upon spiritual integrity, the anchoring of our lives in Heaven by a testimony of the Gospel. All these things enter into the new meaning of character. It is by such weapons that Latter day Saints are to conquer the world.

Nor was it alone by precept that he wrought. "Be yourself what you would have your pupils become," was one of his daily working mottoes. No student ever doubted that Dr. Maeser was an exemplar of his own principles; and just as the rugged, heavenward pointing Wasatch mountains give strength and loftiness of purpose to the children of the valleys, so the daily association with this man of God tended to make the lives of his students beautiful and good and true.

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